

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME LXII.

Jackson, Miss., August 7, 1941.

NEW SERIES—VOLUME LII. NO. 32.

## Who's Who and What's What

Dr. James L. Sullivan, a former Mississippian who has been pastor of the church at Ripley, Tenn., was called to be pastor at the Clinton church last Sunday night. Dr. Sullivan, when a student at Mississippi college was an outstanding student, and wielded a great influence for good on the campus, taking active part in religious and athletic activities.

Pastor R. O. Bankston was assisted in a revival at Zion, Smith County, by Rev. B. S. Hilbun. There were six added to the church on profession of faith and three by letter. Brother Hilbun was a great blessing to the pastor and church because of his service, love and devotion to the Master.

The Sturgis Baptist Church closed one of the greatest revivals of many years Friday night, July 18. Rev. M. E. Perry did the preaching which proved to be very sound and constructive. The church had taken a religious census and painted the interior of the building prior to the meeting. Twelve joined by baptism and three by letter.

—A. H. CHILDRESS, Pastor

Brother John L. Willis writes that the Oak Grove Baptist Church had a glorious week of revival July 19-26, with Rev. Herbert Herrington preaching and Miss Celia Ingram as pianist. There were nine additions and seven coming redeicating their lives to Christian service.

From one of our exchanges we hear that Dr. Frank Willis Barnett, for several years editor of the Alabama Baptist passed away June 29.

Pastor J. R. G. Hewlett, Mt. Pisgah Baptist Church, Tallahatchie County writes that they had Dr. Edwin Hewlett of Richmond, Ky., with them for their revival. There were five received by letter and twelve baptized.

The George County Young People's Rally met with the Rocky Creek Baptist Church July 2, 1941, with a splendid attendance, and good program.

Miss Emma Smith, for many years with The Baptist Record department but now retired, occasionally comes up just to "help out." That is loyalty in Christian service.—Mc.

Pastor C. S. Thomas, Duck Hill, writes of the success of the annual Tabernacle meeting of the two Carrolltons and Carroll County just closed. Dr. Frank Moody Purser, Oxford did the preaching and Bill Nason, Kosciusko led the singing. The morning hour was devoted to the study of Colossians and Ephesians. "The Crucified, Risen, and Living Christ" was the general theme throughout the series.

Dr. John W. Shepard of the Baptist Bible Institute conducted the annual revival meeting at the Mt. Pleasant Church in Lincoln County July 20-25. There were 18 additions to the church, 13 for baptism. His ministry in the homes, as well as in the pulpit, were a great blessings to our church life.

—M. J. ANDERSON, Pastor

The Hebron Baptist Church, Amite County, had Brother and Mrs. C. Lee Bullard of Gloster with them in their meeting the week of July 20th. There were five additions to the church by profession of faith. They write, further, that the church was helped in more ways than one.

It is not too late to send some help to the Baptist Bible Institute, New Orleans. They now lack only \$757.55 of meeting the full amount for August 1. If you have not made a contribution, do so at once that the Institute may have another victory of faith and prayer.

Yours gratefully,

W. W. HAMILTON, President

We send forth this special State Mission Issue with the prayer that its messages will be read by every Mississippi Baptist, young and old, to the end that we may be worthy "Keepers of our own Vineyard."

## WHAT WE CAN DO FOR THE MEN IN THE ARMY CAMPS

By Chaplain Geo. A. Ritchey  
113th Medical Regiment, 38th Division,  
Camp Shelby, Mississippi

Whatever we might think of the moral or religious implications of the world situation we must all admit that a great crisis is upon us. Thousands of the flower of the land have been taken from the firesides of their homes and thrust suddenly into the life of army camps the land over. This vast concentration of the youth of America means more than that. There are ominous clouds on the international horizon which we must take note of. It means a crisis for the churches. If these young men are "let go" spiritually during this critical period the loss to the spiritual life of the next generation will be almost irreparable. This is a time of great opportunity for vital Christianity. When men are massed together in large groups they are capable of wielding greater influence upon each other. It is therefore of vital importance that the home pastors and churches make a determined effort to keep alive those spiritual forces in the men from their homes that have been empty dwindled and nurtured with so much care through the years. For Mississippi too there is the other responsibility for the "strangers within our gates." Shall the roadhouses, redlight districts, dance halls, etc., wield a bigger influence on these army men while in our state than the churches and the other more elevating influences?

Following are a few suggestions as to what Mississippi Baptists can do to meet the demand of this situation.

1. What can be done for the men who have gone from local churches:

(1) Each pastor, Sunday School teacher, and Young Peoples Leader should write to each man who has gone from their group to the military service.

(2) Church bulletins, Sunday School quarterlies, B. Y. P. U. quarterlies and other church literature should be sent to the men in the camps regularly.

(3) Bibles and Testaments should be sent to each man from your church and Sunday School with the names of the men and also the donors inscribed.

(4) Boxes of candy and other delicacies should be sent to all men especially to those who might be orphans. The receipt of such gifts means much to the men in the army and if received from a church group will serve to strengthen those spiritual ties which are so much needed in the present situation.

(5) Recognize these men when they return home on furlough. The pastors should visit them and inquire as to their needs at camp.

(6) Get a list of the birthdays of all men and recognize them appropriately. At times like this the men are usually thinking of home and a remembrance from church people will be appreciated deeply.

(7) Mention them frequently in private and public prayers.

2. What may be done for men in the army camps located in Mississippi.

(1) Make them welcome in the churches. The army is conducting a series of week-end recreational trips to various points in the state. If pas-

(Continued on Page 2)

## "A FAR LOOK"

By Kern Pratt, Greenville, Miss.

There are about one million members of so-called evangelistic churches and three million Catholics among the 450 million people who live in China. Thus, only about one percent of the population claim to know Jesus Christ as Saviour. There are millions of people who have never heard of our God.

When a faithful follower of Jesus thinks of these multitudes of unsaved souls, he naturally thinks of the great commission, "Go Ye therefore, into all the world, etc." He wants to equip and send more missionaries we think of our own people, but there is another group of people with far greater potential possibilities than our best trained workers. I have in mind the Chinese people who now live here among us.

Sending Chinese missionaries back to China has many benefits over sending Americans. In the first place, they are going back to their own people. There are no racial differences which often arouse suspicion. Secondly, they do not need to spend their first two or three years learning the language. They can begin their work as soon as they get back. Furthermore, they spend all their lives there instead of their actual active years or a part of them. Then, they often do not need our financial support after they become established.

This is not advocating the discontinuing of our present system for, in fact, we all see the great need for even greatly increasing our activity there.

This is not advocating the discontinuing of our present system for, in fact, we all see the great need for even greatly increasing our activity there. This only stresses the importance of utilizing another potential source of help which it seems we have heretofore neglected.

When we think of sending Chinese missionaries to China we may think of Chinese preachers who have been trained in our American schools. Of course, this is the best and most effective way to do it. More of this should be done, but if we are going to make the most progress, all of those methods will be used and to a far greater degree and also send back to China, each year, a large number of Chinese Christians who will take up regular work in the business and professional world there. These do not need to be "sent." Our task is done when we lead them to Christ and help them get a firm hold on Him and get Him firmly established in their hearts and lives—Let me illustrate—

"About sixty years ago a penniless Chinese boy immigrated into the United States. After hearing so often the ambitious Chinese students in this country discuss their life plans for the improvement of China and the fate of her people, this Chinese boy wanted to go to school too, but his uncle who took care of him did not let him. The old Chinese wanted the boy to learn his trade and work in his shop. Seeing no way to go to school while staying with his uncle, the boy ran away. All day he walked up and down along the beach of Boston Bay, seeking employment on some ship. He told everyone he met he wanted a job and was willing to work very hard. It was not until late in the evening before he found a kind-hearted captain who took him aboard his ship. He was on that ship for three years making and peddling hammocks in spare time, hoping to save enough money to go to school. Later on a Methodist preacher led him to Christ and a generous gentleman in Georgia helped him finish his studies at Vanderbilt University.

After he went back to China, one of his tasks

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## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit-ing may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

### SMYRNA-COPIAH COUNTY

Last year Pastor E. L. Howell invited us to preach in the Smyrna revival. Conflicting dates prevented. This year the pastor invited us in time. No finer community is to be found than Smyrna. The hospitality, the attendance, the order were all A-1.

Brother Cecil Randall of Sylwarena Church, Copiah County led the singing and none could have done a better job. The pastor put in every spare minute visiting. The visiting preacher has never been treated better anywhere. There were 15 additions.

Copiah County now has subscribers listed as follows: ANTIOCH 17; Bethel 1; CRYSTAL SPRINGS 289; GALLMAN 23; GEORGETOWN 46; Hazlehurst 14; Macedonia 7; Pilgrim's Rest 12; Pleasant Hill 2; ROCKPORT (EF) 5; Sardis 3; Spring Hill 8; Strong Hope 2; Wesson 10; Pine Bluff 2; SMYRNA 20; GATESVILLE 33.

### MANY CHURCHES ARE

Sending the Record to their members who are in the Military Service. If your church is EVERY FAMILY just ask us to add their names to your EVERY FAMILY list. Or send us \$1.00 for an eight month's subscription if your church is not EF.

### WATCHING THE EF CHURCHES GO

(From recent issues of the Record)

JUNIPER GROVE: Forty-seven additions to the church 16 baptisms; 7 awaiting baptism; 24 members by letter; enlarged Lord's Acre Program; making of the pastor's study; painting of the auditorium floor; improvement on outside of building; the church was host to the 13th district B. T. U. Convention last summer; a well-governed Vacation Bible School; a Youth's Revival last summer; a revival last fall and one this spring; more emphasis placed upon Stewardship and Missions; ordination of additional deacons; emphasis on the worship service; assistance in W. M. U. and Brotherhood work in smaller churches; evangelistic service each Sunday night; a self-supporting full-time program; cottage prayer meeting.—A TYPICAL REPORT FROM A GOING EF CHURCH.

BRIAR HILL CHURCH went over the top last week in paying in full their Now Club of \$200.00. Briar Hill is an EF Church.

### STATE LINE

I want so much to write these few lines of commendation for the powerful and united efforts of the people in and about State Line in reviving the word of God and the love of Christ among those who have either fallen by the way or else have never known the loveliness and mercy of a divine and forgiving Father. The Baptists in State Line have just completed their beautiful new church, a credit to a town five times its size and what's better is the fact that very little remains due on the full support of this aggressive congregation. I think I shall never find a more unified group of Christians in a Baptist church with so much of the Lord's business on their mind and results so self-evident.—Auber C. Dunn, Fort Worth.—WHY NOT. STATE LINE IS AN EF CHURCH.

Total Convention Board Receipts for June 1941 were 2,349.31 greater than for June 1940. Baptist Record circulation for June 1941 was approximately 3000 greater than for June 1940. As the Record circulation goes up so do receipts. As more Baptists read about the work, they give more. The Record doesn't do it all but it helps.

SEBASTOPOL: The church was in need of a good many repairs, new top, new brick foundation, paint inside and outside, new windows, and

new doorsteps, and at once Brother Burnett called his laborers together and the response was more than necessary to do this repair. Our Sunday School has grown rapidly, the training unions are all functioning in A-1 order, the Ladies' W. M. S. is one of the strongest that we have ever had. Brother Burnett also placed before the church the necessity of the EVERY FAMILY plan, which was at once adopted in our church. The church had always had preaching once a month and we are very happy to report that we have half time preaching now.—EF CHURCHES DO GO.

—BR—

### BAPTIST HOSPITAL "BLACKOUT"

#### I.—LIGHT BEARERS.

A long hard day was drawing to a close. Every bed in the hospital was occupied. Some patients were seriously ill; others, while physically improved, were nervous and languid and depressed. Student nurses, as well as special nurses were overworked; for it was vacation time, and the force was cut short.

The twelve long hours of day service were drawing to a close. Weary-worn feet and aching bodies were hastening to their much needed rest in the Nurses' Home. The night shift had come on, and every one, busy here and there, were answering the many calls when. THE LIGHTS WENT OUT.

Unless you have been an inmate of a hospital for some time, you cannot conceive of the intense mental suffering caused by the blackness of darkness. It is overwhelming both to patients and nurses. The intense heat, caused by the silencing of fans, made darkness doubly distressing. Flickering candles and some flashlights were distributed as speedily as possible. But the young nurses were almost distract for some accident might happen, some patient, who could not turn on a light, might need their help, and they would not know it.

Word reached across to the Nurses' Home where the day nurses were preparing for a night of rest. Scarcely a moments hesitation held the group; not even a call from a supervisor; but out of the darkness a voice spoke out, "Girls, let's get back into our uniforms and go back and help the night girls, they need us over there."

Forgetting all about their own weariness, they hastened again "on duty" and thus became "Light Bearers."

He who said "Ye are the light of the world" gave them strength for their double task. And what marvelous strength they lent to others!

#### II.—LIGHT SHARERS

As everyone knows the "blackout" lasted throughout the night—but not so in the hospital.

All over the city there are firms who carry candles, flashlights, lanterns, etc. As rapidly as connections could be made the telephones began ringing. From the great outside darkness everywhere, there came calls like these:

"We can send you flashlights if you need them."

"We have an extra supply of candles, shall we send them?"

"We have lamps and lanterns in our store, may we send them over?"

These represent just a few of the many offers of aid in our time of need. I wish we could name them every one; but lack of space forbids. However, their names are written on our hospital heart.

Again we hear the Master say, "Let your light so shine that others seeing your good works, may glorify your Father in Heaven."

We do glorify Him, as we humbly express our gratitude to His hosts of Light Sharers.—Margaret McRae Lackey.

—BR—

### WHAT WE CAN DO FOR THE MEN IN THE ARMY CAMPS

(Continued From Page 1)

tors will write to the recreation officer, Camp Shelby, Miss., they can secure the dates on which these convoys will be in their cities.

(2) Some of the churches in and around Hattiesburg are having an informal get-together for the soldiers and young people after church on Sunday evening. This affords the better type of soldier an opportunity to make wholesome social contacts.

(3) Pastors of churches in the larger towns may cooperate with the mayor and civic organizations

### "A FAR LOOK"

(Continued From Page 1)

was to establish a printing house to print the Bible. His printing house later grew to be the Commerce Press, one of the largest publishing companies in the world before the Sino-Japanese war. He not only helped spread the Gospel, but also the western learnings because his printing house became an effective agency to diffuse western learning into China.

He was also very active in church work, in the introduction of the Y. M. C. A. into China, and in the general welfare of the country. His name was Charlie Soong, and his six sons and daughters have become the present famous Soong family in China. His eldest daughter later became the first lady of China, Madam Sun Yet-Sen, the "father of the Chinese Republic." His second daughter became Madam H. H. King, wife of the president of the Executive Yuen (equivalent to the prime minister in other countries), and the treasurer of the Chinese government. His third daughter is now Madam Chiang Kei-Sieck, the first lady of China. His eldest son, Dr. T. V. Soong, was responsible for the establishment of Chinese national taxation from its chaotic conditions, and thus enabled Generalissimo Chiang Kei-Shieck to march northward from southern China to unite the whole country in 1927."

A returned missionary from China said one time that the saddest thing she ever experienced was when a fine, energetic, young Chinese worker whom she had won and trained for the Lord, returned from his studies in America with a cold, indifferent and even hostile attitude toward the church work because of the treatment he got from the so called Christians here in America. Jesus said, "It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should cause one of these little ones to stumble."

Our Chinese people are, as a rule, high type. They are good citizens. They appreciate our consideration of them. They want to pay their own way. They readily respond to the teaching of the Bible. More than twenty have been baptized in our mission since beginning about eight years ago. Quite a few have gone back to China as Christians.

They need the love of sympathetic, patient Christians in the communities where they live. They need Christian friends who are willing to lead them to Christ, and to teach them His way of life. In towns where there are several families they need some one who will guide them in establishing and operating a Sunday School in which as many of them will be employed as possible. In some sections it might be that a missionary could be profitably employed. They need that more, Christians, who have that love that is akin to that of Jesus who, when he saw multitudes, He had compassion on them.

—BR—

Whether you are a pastor, preacher, evangelist, or layman, you are a teacher. The world needs teaching more than anything else. Therefore, study the Word, not what men say about it. It is not what you know yourself, but what you can make clear to others that counts.

The Church is the mother of the young Christian, and she is to give the nourishment which God has supplied. Don't be a dead mother. No wonder the children die.

in helping to see that the proper kind of entertainment and environment are provided for visiting soldiers.

(4) Especially desirable is the practice of inviting these soldiers into the homes of church people for meals. When a young man is a great distance from home he appreciates being invited to sit with a family group and enjoy their fellowship as well as some good home cooking.

(5) The most important consideration for the churches of Mississippi is the fact that many of these young men temporarily in the state are not professed Christians and it is our duty to share with them the blessings of our Christ. Indeed, we send them away empty if they go away without in God and his Christ.

**GO  
A BIG LITTLE WORD  
GO**

Dedicated to the  
Mississippi Baptist Convention Board  
Builds nothing for itself  
Lives to do for others.

This message was delivered to the 1940  
Mississippi Baptist Convention  
By

D. A. McCall, Executive Secretary  
Box 530, Jackson, Mississippi

**A Big Little Word—"GO!"**

MARK 16:15

"And he said unto them, Go ye into all the world and preach the gospel to every creature."

ROMANS 10:9-15

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

"And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that bring glad tidings of good things!"

AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT?

**A Big Little Word—"Go!"**

Let it be a hammer to our hearts—Go!  
Let it be a fire in our souls—Go!  
Let it be manacles to bind us to obedience—Go!  
Let it pry open the door to the will—Go!  
Go! A Gospel dynamic!  
Go! A Divine imperative!  
Go! Giving the Gospel feet  
Go! Turn autos into Gospel chariots!  
Go! Then we will stop talking of "angels' wings" and tongues will start telling His story!

We have been mastered by "Depression" and "Repression" until we have lost our holy enthusiasm!

If a boy loves a girl he will—go!

If man loves his country and flag he will—go!

Some still "wait." "Wait," to go with Power (Luke 24:29), but—Go! (Acts 1:8).

Why generate electricity forever, unless it is used?

What purpose is there in plowing if one never plants?

"Go!" "Go!" The marching orders of Jesus include pastors, laymen, women, boys, girls, college faculty members, student bodies, field men, the State Mission Secretary and all the rest!

None are left out! One by one—all together!

Is it a matter of fellowship? Jesus settles that. (Matt. 5:24) "Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Is it a matter of direction? Listen to Jesus. (Matt 10:6) "But go rather to the lost sheep of the house of Israel." God's angel may direct. To Phillip "Go!" Acts 8:26 The spirit will lead. "Go near and join (glue) thyself to this chariot." Acts 8:29. "And Phillip ran." Acts 8:30. Some of us may have to "run" to catch up with our opportunities!

Is it a matter of discouragement? (Matt. 11:4) "Jesus answered and said unto them, go and shew John again those things which ye do hear and see." Some people try to "put heart" into you. Jesus is in that business. He is the Great Encourager! Other people try to "take the heart" out of you. The Devil is in that business. Job, chapters 1, 2. Christian! Let him have that business!

It is a matter of time? (Matt 28:7) "And go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; so I have told you." (II Cor. 6:2) "Now is the accepted time . . . Now is the day of salvation." We are told 150,000 people are born a day around the world. And 100,000 die daily—multitudes without Christ. Yet our feet drag in taking His Gospel to them!

If one has good news he delights in telling it. The following word in fine humor comes from a home that has blessed the Southland. The young preacher asked his sweetheart that all important question of lovers. Receiving an affirmative reply the ring was soon placed upon the finger. She ran for her "bonnet." "Where are you going?" "To show this ring to my friends!"

"All the world loves a lover." Yes, and lovers

of the Lord Jesus Christ continue to find appreciative listeners!

Is it a matter of scope and power? (Matt. 28:16-20) "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him they worshipped him but some doubted.

And Jesus came and spake unto them, saying All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.

Does it mean me? "GO YE into all the world, and preach the gospel to every creature." "Jesus said unto him, let the dead bury their dead; but GO THOU and preach the kingdom of God."

We have that frequent visitor about our churches, Alibi Ike, by name.

"There is enough to do at home." Go!

"What of Palestine?" Go!

"What of Europe?" Go!

"What of lost motion and cost?" (Read Matt. 13) Go!

We are not told it will be easy. We are not told there will be no criticism. (Read Matt. 10).

Mississippi Baptists—over 270,000 strong — are waiting for their leaders to become crusading captains in evangelism, in soul winning.

Then, we will win to Christ and baptize 15,000-20,000 persons a year. Then, we will have more and more simultaneous association-wide revivals—in all churches. Then, we will have Highway Evangelism—Matt. 22:1-14 v. 9. "Go Ye."—Luke 14:16-25, v. 23. "Go out."

If Mississippi is won to Christ—Mississippi Baptists of the Convention will do it, so far as Baptists are concerned. No outside group can or will do it!

That means a great cooperating, expanding, victorious State Mission work for Christ! Mississippi Baptists UNITED—will go after the 720,000 lost persons in our State; will win 20,000 a year to Christ; will give \$300,000-\$400,000 a year to all causes of Christ beyond that local church.

If each of our Mississippi Baptists, 270,000 and more, would give the minimum average of 3 cents per week to all the causes of Christ in the Cooperative Program, the total for the year would be \$420,000 plus to these causes around the world.

Of this amount 8 per cent (or, 10 per cent), would care for overhead and promotional work—\$33,600. This would leave a balance of \$386,400 for distribution.

With 40 per cent going to Southwide causes we would have \$156,560 in this column. Foreign Missions gets 50 per cent of this or \$78,280. This is as much as we sent to all Causes beyond Mississippi last year. Three cents per week per Mississippi Baptist for the Cooperative Program would bring it about.

Home Missions would get 23 1-3 per cent of the \$156,560, or \$36,530.

Relief and Annuity would get 10 1-3 per cent, a total of \$16,177.

The Seminaries would get 13 3-5 per cent, or \$21,390.

The Training School would get 8-15 per cent, or \$834.00.

The Southern Baptist Hospital would get 2 1-5 per cent, or \$3,444.

All of this from the small sum of 3c per week to the Cooperative Program from each Mississippi Baptist.

State Causes would get 60 per cent of the \$386,400.

State Missions therefore, getting 25 per cent would get \$96,600.

Christian Education, receiving the same 25 per cent would get \$96,600.

The Baptist Orphanage (Jackson) would get 6 per cent, or \$23,184. This, incidentally, is almost as much as both designations and Co-operative Program brought in last year—exclusive of the building fund which will be complete in months. Ministerial Education would get \$11,592 or 3 per cent.

The Mississippi Baptist Hospital receiving 1 per

cent would get \$3,864.

All of this through the Cooperative Program if each Mississippi Baptist gave to it each week the small amount of 3c—\$1.56 per year.

Just how much do we love a lost world? How much do we love lost souls? Do we believe in Heaven and Hell? Do we love Jesus? Will we obey Him?

Occasionally wounded in the house of its friends, frequently assaulted by enemies of the Cause, the Cooperative Program has continued to be the body of our own mission support financially. It has year by year undergirded the whole mission structure of our denomination. It has rather mothered every mission Cause dear to the hearts of our Baptist people and dear to the heart of Jesus.

As mother frequently is hurt in heart by hands within the family circle so has this greatest missionary channel been hurt time and time again from within.

It has helped "feed" every Cause. It has favored none. It prevents strangulation of all Causes by partiality to one. It thus promotes harmony within and prevents discord.

You have seen a spoiled child within a family circle demanding everything for self. Others become jealous. Fussing results. Parents are worried. Family life does not flow as beautifully as it might.

In other families a proper balance is maintained. Baby is provided for. Sister is cared for, and brother as well. The parents are not left out. Harmony and happiness prevail. A measure of prosperity is attained. Love reigns.

"It can be done!"

Mississippi Baptists might well stop leaning on crutches. How often we hear, "It depends upon so and so." No! No! It depends upon God! Let us lean hard on Him and Go!

Do some Mississippi Baptists need to:

Take the brakes off?

Quit dragging their feet?

Stop fighting one another, and, concentrate on Sin and Satan?

Learn loyalty again?

Get out of reverse gear?

Do some Mississippi Baptists need to:

Leave useless criticism behind?

Accept a forward program?

Major on the Cooperative Program cause?

Do something about debt?

Do something about Christian Education?

Accept God's financial plan of tithes and offerings?

Lose and loose selves in Evangelism? Getting away from one revival a year. Engage in Perennial Evangelism? Promote association-wide Evangelism?

Move on in State Missions?

WE DO NOT ASK TO MAKE PLANS FOR YOU, BUT, ASK FOR THE PRIVILEGE OF GOING INTO THE FIELD WITH YOU!

A parent died. The children pooled all the resources, placing their shares in the inheritance into the hands of the other parent. This parent wisely handled these resources, educating the children and some of the grandchildren.

Another parent died. All the children, but one, generously relinquished claims on resources left. That one grabbed everything, to the shame of the family name.

Let us as individuals, institutions and a denomination follow in the Spirit of Christ.

II Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

II Cor. 9:6-7, 15, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

"Thanks be to God for his unspeakable gift."

"I'll go where you want me to go, dear Lord, O'er mountain, or plain, or sea."

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GO  
A BIG LITTLE WORD  
GO

(Continued from Page Three)

I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

Amen.

Mississippi Baptist Activities Statistical  
Summary State Missions

Associations	75
Churches	1,550
Ordained Ministers	1,064
Baptisms	13,369
Church Members	279,772
Sunday Schools	1,367
Sunday School Enrollment	150,133
Baptist Training Unions	593
Total Unions and Story Hours	2,587
Total Enrolled in All Unions and Story Hours	47,104
W. M. U. Organizations	2,131
W. M. U. Contributions	\$4,395.70
Church Houses	232
Valuation of Church Property	\$9,191,977.00
Gifts to all local Church Expenses	\$1,366,374.00
Gifts to All Missions and Benevolences	\$268,284.00
Total Gifts All Purposes	\$1,634,657.00

State Missions—1941 Budget Summary

\$ 4,400.00 B. T. U. work, with three full-time workers.
4,000.00 B. S. U. work, with 11 workers in our state colleges.
7,500.00 Sunday School work, three full-time workers.
7,600.00 Pastoral Evangelism and Missions, aiding 46 pastors, serving 70 churches.
3,000.00 Church Building Aid—30 houses of worship aided.
5,000.00 For the program of Evangelism, with two full time evangelists.
600.00 Salary of one missionary to the Indians.
300.00 Negro work, Bible teachers in Meridian Baptist Seminary, and Natchez College.
25.00 Historical Society.
250.00 W. M. U. Auxiliary Camps.
225.00 Activities for bequests in wills.
550.00 State Evangelistic Conference.
8,780.00 Retirement plans.
250.00 Convention expenses.
270.00 Fixed items.
1,000.00 Board meetings.

\$43,750.00 TOTAL STATE MISSIONS.

THIS MESSAGE IS DEDICATED TO MEMBERS OF  
THE MISSISSIPPI BAPTIST CONVENTION  
BOARD

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Terms to Expire 1941

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ITEMS WHICH MAY PROPERLY BE INCLUDED  
IN THE STATE MISSION BUDGET

Andrew Potter Executive Secretary,  
Oklahoma Baptist Mission Board

What are the items which may properly be included in the State Mission Budget? Each State Secretary might answer that question differently. It all depends on our definition of what is State Missions; that is, the "Meaning of Missions." We are not all agreed on the meaning of this term. There is vast confusion in the minds of our people concerning the State Mission concept.

There is great need, I think, for a re-definition of this traditional term: State Missions. It is not merely a matter of the meaning of Missions; it is a problem of the scope and compass of the Budget—the proper use of Mission money; and, in the of some, it is even a matter of the misuse of Mission funds. This confusion is doubtless due to the general development or expansion of our denominational life in the last two decades. State Missions has a broader application now in most of our states than it had twenty-five years ago.

The original objective in all our cooperative organizations from the District Association to the Southern Baptist Convention was "Primarily Evangelism"—that is, a missionary "holding meetings," organizing churches, and building the waste places in the pioneer days. So, Missions in the minds of many Southern Baptists still mean "Evangelism" and "Evangelism" only. This is the traditional connotation of the term. State Missions, however, has never been purely an evangelistic enterprise. We have always done more than hold meetings and organize churches. From the very beginning, we supplemented pastors' salaries in the support of weak, struggling churches, which we called Mission Churches.

This phase of the work in years gone by was the fundamental objective in State Missions. Some of

Choctaw	H. L. Rhodes	Ackerman
Clarke	N. A. Edmonds	Shubuta
Coldwater	W. D. Goch	Hernando
Columbus	J. D. Franks	Columbus
Copiah	George P. White	Hazlehurst
Covington	R. R. Brigrance	Mt. Olive
Deer Creek	J. D. Davis	Greenville
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Kemper	W. E. Hardy	Scooba
Lafayette	F. M. Purser	Oxford
Leake	P. D. Bragg	Carthage
Madison	C. Z. Holland	Canton
Mississippi	E. K. Cox*	Gloster
Neshoba	R. K. Corder	Philadelphia
Noxubee	R. D. Pearson	Macon
Pike	J. B. Quin	Summit
Pontotoc	B. B. Hilbun	Pontotoc
Smith	D. W. Mouler	Forest
Union County	Varda Smith	New Albany

Terms to Expire 1943

Carroll	L. D. Sellers	Carrollton
George	F. J. Eubanks	Lucedale
Green	W. E. Stewart	Leakesville
Grenada	G. E. Wiley	Grenada
Holmes	Madison Flowers	Goodman
Jasper	W. J. Shoemaker	Bay Springs
Jeff Davis	S. L. Walker	Prentiss
Jones	E. D. Hurst	Laurel
Kosciusko	J. C. Maxwell	Kosciusko
Lauderdale	W. B. Able	Meridian
Lawrence	B. E. Phillips	New Hebron
Lebanon	M. P. L. Love	Hattiesburg
Lee	S. B. Cooper	Tupelo
Leflore	C. J. Olander	Morgan City
Lincoln	S. H. Jones	Brookhaven
Monroe	J. M. Walker	Aberdeen
Montgomery	Joseph Flowers	Winona
Panola	W. E. Lee	Como
Pearl River	S. P. Powell	Carriere
Scott	A. B. Wood	Forest
Tate	H. L. Martin	Senatobia
Winston	J. N. McMillan*	Louisville

—From Convention Annual

\*Deceased

our states have minimized general evangelism as a State Mission task. Others have not employed general evangelists of the pioneer type. Most of the men who have had the title of "State Mission Workers" majored on raising money and general enlistment rather than on evangelism.

Usage, rather than linguistic derivation, is final in the meaning of a term. This canon weaves into the pattern of the State Mission concept what our State Conventions actually do. The complex of the whole Cooperative Program is included in the use of the term. Of course, here is the rub, for all our people do not agree to this interpretation. They consider the cooperative work of the Convention as State Missions "PLUS" plenty of other things, which to them, at least, is not Missions at all. All of it they agree is proper and should be done, but Education, Promotion, and Benevolences—well, that, to them is simply not State Missions.

Our Home and Foreign Mission Boards have had the same problem. All of us have heard denounced as the "Misuse of Mission Money" the building of schools, hospitals, and publishing plants on the foreign fields. This is not merely a matter of terminology—it is more than that—it probes to the depths of differentiation in phases and the classification of agencies. What does State Missions really include?

One of our really great denominational statesmen was Secretary J. C. Stalcup of my own state. He was not only a pioneer in the organic life of Indian Territory and Oklahoma Conventions, but he sensed the expanding State Missions concept.

The definition which he formulated in his book, "THE PRIMARIES OF STATE MISSIONS" marks an epoch in the development of our denominational philosophy. He says: "My conception of this phase of work (State Mission) is that it is the CHANNEL through which the churches of a given territory, marked by state lines, undertake to combine and utilize their strength in the creation of a great DENOMINATIONAL LIFE, which in the scripture quoted above (Luke 13: 18-19) is represented as a TREE upon which grow ALL the fruitage of the Kingdom." In other words, the business of the State Convention is to produce a denominational life whose fruitage is Evangelism, Church Organizations, Sunday Schools, Home and Foreign Missions, Colleges, Sanitariums, Orphanages, and other beneficent institutions.

I agree with my predecessor in the Oklahoma secretaryship that State Missions is as big and broad as the Great Commission. It is a comprehensive many-sided Kingdom building enterprise. The work of the Kingdom is not State Missions "PLUS" Christian Education, and humanitarian benevolences; it is a UNIT of differentiated and departmentized phases of a common task—a denominational clearing house for the churches. This expanding State Mission concept registered in the integrating movement which merged all our work under one Board—the Board of Directors of the Baptist General Convention.

Most of us remember the days of unholy competition between Boards and Institutions, and friction which pitted the State Mission Boards against the Education Boards, and so forth. Our people got tired of it. Harmony and unity of administration demanded integration. So the Cooperative Program and the Unified Budget were born in the agony and struggle of denominational development. This movement marks an epoch in our Southern Baptist life. It was the dawn of a new day in the challenging task of Kingdom building.

Now we have it—One Board—One Work All of it—State Missions. Nobody planned it so in the beginning; nobody saw the way out of the woods. Here and there a far-seeing soul like Stalcup caught the vision and sensed the dim outline of the perspective in a program which would do more and do it better in every institution and every phase of the great enterprise. It has been a long hard job to educate our people to the idea of Missions as more than Evangelism. Multiplied thousands of them do not understand it yet. They simply do not accept anything as Missions but preaching the Gospel and winning people to Christ, and baptizing the saved into the churches. They

(Continued on Page Five)

### CHOCTAW INDIANS

By Edythe P. McCraw

(Mississippi Baptists are doing some State Mission work with these people. Much remains to be done).

Neshoba County, the heart of the Choctaw Nation presents one of the most fertile fields for the missionary movement in the state of Mississippi. Steeped in tradition that goes back to the beautiful old legend of Nanaih Waiya, when the Choctaws selected this particular spot as an oasis, they present one of the most colorful and romantic tribes in the United States.

As goes the legend the Choctaws lived in a far western section and as their number grew the soil failed to furnish sustenance for them. With a divining rod and led by a great old prophet the tribe turned toward the rising sun for their "Promised Land." Each night the leader planted the instrument erect in the ground but dawn found it reclining on the earth.

However their destination was to be eventually reached and after a lapse of many moons, one morning, they were awed to find the rod erect, this being the long looked for sign that they had now found the land of plenty.

Today Nanaih Waiya Mound located sixteen miles northeast of Philadelphia is a Shrine of the Choctaws and is acknowledged as the spot to which the Great Spirit led their ancestor. Forty years were claimed to have been consumed in making the great trek and as many of the original group died enroute their bones according to the story, were carried by relatives to be buried in a heap when the haven was finally reached.

Again tradition claims eight years were spent in burying this gruesome cargo and as a result the mound under which they rest stands as a monument to those who made the sacrifice.

The members of this first contingent were sun-worshippers and on the top of this forty foot mound they assembled for their daily rites. Today many Choctaws, generations removed, are still as far from real worship as were their ancestors.

A remnant of the Choctaw tribe and one of the few unorganized in the nation, they represent those who refused to go to the Territory near the turn of the century where the government of the United States offered them a home. They now number approximately twenty one hundred and are scattered over east Mississippi with the greater number in Neshoba county.

In 1918 funds were set apart by the government for the establishment of an agency and in 1925 a building program was launched with an administration building and hospital being erected.

Choctaw Gardens is one of the beauty spots of this county and with its splendid buildings, including homes for the employees, all modern, it constitutes a miniature city within a city.

The hospital, one of two in the south, is the equal of any in Mississippi. Every Choctaw Indian has access to the best hospitalization and even minor physical troubles are treated here with the highest trained doctors and nurses in charge. All nurses are white ones and come from the outstanding hospitals in the nation. Local physicians serve on the staff.

The education of the Choctaw is not neglected and seven day schools are located in the state, three in Neshoba county, two in Leake, one in Scott and one in Jones county. The qualifications for teachers are exceptionally high and are above the average for the white schools in the state. All are civil service employees and come from various sections of the United States.

The training given the children is made as practical as possible and a number of them go on to the higher institutions of learning, including Haskell University of Kansas.

But with all of this splendid training for both the mental and physical being, the spiritual side has been more or less forgotten and neglected.

The first mission work done with the Indians was by the Catholics in 1881 when a Missionary Priest was sent from Holland and established a Mission in this county at Tucker. They now have a church

### PROGRESS OF THE BAPTIST STUDENT UNION AND A GREAT NEED IN MISSISSIPPI

By Miss Mary Nance Daniel

This article is being written at Ridgecrest, N. C., the day after the closing of the sixteenth annual Baptist Student Retreat. The progress of the work of the Baptist Student Union was evident. Many of the Ridgecrest faculty expressed their appreciation in glowing terms. Quite often reference was made to the bright future of Southern Baptists because of this movement. Dr. Maddry expressed no fear concerning the quality or number of recruits for the foreign mission field—only a hope that Southern Baptists would send those who are volunteering and meeting all requirements. Undoubtedly, the sixteen hundred students in attendance showed more concern than ever for our home mission work, and in discussions expressed the feeling that we need just as well equipped and daring people to give themselves in this phase of service as we do for other Christian work.

The major emphasis of the Student Retreat was on practical Christian living. All classes, addresses, seminars, testimonies and devotional services were planned with this in mind. By no means did this lessen the inspirational or omit the methods. There were present more than one hundred and fifty students who have volunteered for special Christian work. During the ten days of the largest annual student meeting held in the world approximately five hundred students made definite decisions that will be evident in the kind of lives they live and the type of service they render during all the years ahead. As always, the emphasis on CHURCH LOYALTY was paramount.

In addition to the hundreds of students from academic campuses thirty-five nurses, twelve business college students, a select group of twenty-five high school students, ten medical students, five students from vocational schools, and twenty-five graduate students attended.

Sixteen years ago, thirty students were in attendance and one at Conehatta in Scott county for the Indians.

Although Baptists have been slow in accepting this responsibility, they have a church in each of the six school districts but none at Tucker.

Superintendent Archie H. McMullan, a native Mississippian and a Christian gentleman, in commenting on the situation said.

"We appreciate any effort that may be made on the part of the people to establish churches or religious work among our Indians. It has been our observation that the Indian who has become a Christian is not only a better man but he is a better ward for the government. He is more easily controlled and little trouble is had with those who have accepted Christ."

Some of the Choctaws have Bibles printed in their own language while others have the English edition.

Regardless of how much English the Indians are taught, they still retain their own language in the family and due to this fact it is the desire of Superintendent McMullan that every family be given a Bible in the Choctaw language.

For several months the First Baptist Church of Philadelphia, Reverend R. K. Corder, pastor has sponsored mission work in the Pearl River section of the county. They have responded in an encouraging manner.

Scarcely a day passes that some stranger riding through this city is not attracted by these red skinned Americans in their colorful garb, wearing the styles that predominated centuries ago. Men and women in vivid hues, the latter with the children in sweeping skirts wearing strings of beads, yards of ribbon and comb bedecked hair, remind one of an Old World setting.

Their customs are far removed from those of the white people and they are a separate and distinct group. But with all this they present a real challenge to Mississippi Baptists. They are our responsibility. Are we going to sit idly by and let them slip away to the "Happy Hunting Ground" without offering them THE WAY?

tendance at this meetings, ten years ago three hundred and fifty were present, this year at least twenty-five hundred would have been in attendance had it not been limited because of available accommodations.

We hope the above resume gives an insight into the progress of the Southern Baptist movement which seeks to enlist every Baptist student on the campus in active participation in the work of a Baptist church in the college center and in deeper spiritual living. Through all the years our eminent leader, Dr. Frank H. Leavell, a Mississippian, has insisted that the movement be church-centered, frankly denominational, and based on student initiative. It is encouraging to know that the work has expanded in recent years beyond the academic college campuses with 140,000 Baptist Students, to the 10,000 Baptist students in business colleges, the 10,000 Baptist students in schools of nursing, and the large number in special and vocational schools. The Baptist Student Union functions on more than three hundred campuses and reaches a large percent of our total students in seventeen southern states and the District of Columbia.

Mississippi has led in many phases of student work through the years, and the one hundred fifty Mississippi students at Ridgecrest this summer made a distinctly spiritual contribution to the Retreat, but in one respect Mississippi Baptists are at the bottom. Mississippi is the only state in the Southern Baptist Convention that does not have a State Baptist Student Secretary. We wish Mississippi Baptists might have heard the prayers prayed by Mississippi students during the past ten days for this leadership.

—BR—

### ITEMS WHICH MAY PROPERLY BE INCLUDED IN THE STATE MISSION BUDGET

(Continued from Page Four)

are for all the work, perhaps, but to them it is simply not Missions.

Well, it is Missions nevertheless. Every institution, every agency, every phase of the Cooperative Program and special objects which lay claim upon us for financial support—all of them—everyone of them is dedicated ultimately to the soul-winning task, "PLUS" enlistment in Christian living, the culture of Christian character and spiritual service—stewardship of the Gospel—trusteeship of the truth—Kingdom building. THIS IS MISSIONS—unadulterated Missions; if it is done in a given state, it is State Missions.

Let us not lose sight of the program of Jesus. We are told that "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease among the people." Before Jesus left the earth, he said to his disciples: "As my Father sent me, even so send I you." According to his program, therefore, Missions include teaching, preaching, and healing. It is up to us to do what he has commanded us. We have learned from experience that we can teach and heal more effectively by having buildings arranged and appointed for the work which Jesus has given us to do. This is our justification for school buildings, hospitals, and other institutions which promote the missionary program.

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### THE INDIANS

By Mrs. D. A. McCall

Softly through the quiet twilight a weird sound drifted across the fields, seeming to fill the warm spring air. It was the throbbing, pulsating boom of a distant drum. Listening to the strange, monotonous beating of the instrument I knew it was the Choctaw Indian call. In the western sky the evening star shone clear and bright, a tiny Indian cabin was barely discernible against the trees on the darkening horizon. The hoarse boom! boom! boom kept pounding through the dusk—without rhythm or tune—methodically—like muffled heartbeats of some Colossus. I wondered what mysterious message its haunting notes bore to the listening ears of the Choctaws in the night shadows of their humble homes. Was it the summons to a wedding feast? Or did it bid them gather to celebrate the "cry" for the dead?

Whatever the message the drummer never ceased beating—steadily, tirelessly, tonelessly, until, presently, north and south, little bands of Choctaws began to appear from the countryside, stealing silently along the paths they knew, carrying their babies in their arms, leading their small boys and girls, noiselessly as shadows slipping across the fields—answering the call of that low-toned drum.

Never shall I forget that hour. I was waiting alone in an automobile, stalled in the deep mud of a new highway under construction. My husband had gone up the road to a farmhouse seeking help to extricate the car from the mud in order to continue on his way to a preaching engagement that night 12 miles farther inland.

The throbbing drum, and the shadowy figures of the Indians as they seemed to appear from nowhere in answer to its weird summons, somehow seem symbolic to me.

Out of the dim past, so far that their origin is shrouded in the mists of uncertainty, these Choctaw Indians pass silently, stolidly, across our consciousness as if seeking to answer some far off mystic call placed in their hearts by the Creator.

Many and fantastic are the tales told regarding the beginning of this race. Endless are the yarns spun around the fascinating legends of Nanna Wayah caves. Archaeologists are lured by the mysteries locked in the crumbling caverns. The key to the significance of the huge mounds, veiled in the obscurity of the past, tantalize historians seeking to unlock the secrets buried thereby the Indians.

Of late, a widespread and lively secular interest in the Mississippi Choctaws has been evidenced. One enthusiastic writer recently said: "Geologists fix the two American continents as being thousands of years older than Europe, Asia, or Africa, thus lending color to many Indian legends that Nanna Wayah in Winston county (at the Neshoba County line) was the originating place of the human race, and from here the race spread to all points of the earth crossing to Europe, Asia and Africa." Another writer declares that Indian historians contemporary with the renowned chieftain Greenwood Leflore claim he was born on one of the large circular mounds just west of the Nanna Wayah caves near Philadelphia. Truly the explanation of these ancient landmarks is not yet satisfactorily given despite the abundance of theories elaborately woven in literature regarding them. Mississippians may some day learn the secrets now guarded by the silent mounds, one of which is claimed to measure 60 feet in height and to extend over 40 acres.

Although they may boast of a proud past, today we must call our Choctaws the "Forgotten Nation" when the historians of the present summon the tribes of the Red Men to conclaves of importance.

The deep-seated reason for this touches the hearts of Mississippi Baptists, for in our midst we behold remnants of what was unquestionably once a proud race with a noble heritage, now bound by poverty, filth, ignorance and degradation—often without hope in this life or the life to come. It is the age-old truth once more starkly revealed in its inevitableness; that without God any nation is lost and undone, and without the Saviour

any race is the victim of sin, and sin's terrible handmaidens of poverty, disease, hopelessness and death!

When we think soberly, we are pricked by our conscience for we realize the Choctaws are often more sinned against than sinning in the modern era. With the un-Christian white man's graft and love of money regardless of the cost to others, no wonder Mississippi Baptists are ashamed of situations in many places in our state. Remorse for our neglect in the past may be justified if, in the future, we seek diligently to undo what we have done by our negligence!

Poor and degraded, classified by many as being close to the lowest ranks of humanity,—yet the Choctaws have many traits which are admirable, and appeal to those who have seeing eyes and feeling hearts.

Mr. and Mrs. Melvin Bates, on whose estate near Philadelphia many Choctaw families reside, find these people have a child-like appreciation for kindness given by the white Christian. They have confidence in Mr. Bates and his family, and other white friends.

It was this loyal deacon and missionary society president from the Sardis Baptist Church who donated the land on which Bogue Chitto church, a Choctaw Baptist church was erected. Mr. Bates tells us that the strange pagan ceremonial of the "cry" for the dead with its weird activities is not practiced by the Baptist Indians. They now give their dead Christian burial in the little cemetery hard by the church. Among others who aided this congregation was the late Richard Molpus of Philadelphia who through his firm donated valuable lumber for the building. He is not forgotten by the Choctaws. The Philadelphia church also donated money to this group. The Choctaws are willing to follow the white men they trust.

It is refreshing to Woman's Missionary Union members to know how these simple Baptists seek to live after they begin to "walk in the Jesus way." They try to live the separated life after they enter the church. They stress the forsaking of evil habits and urge right living. One aged Indian in speaking of a promising young man who could be a great power for God among his people, said sadly "If he leave whiskey alone, he do fine." One Indian church displays in a prominent place a printed sign bearing the following words copied verbatim. "REMEMBER NOT TO SMOKE OR DIP IN THE CHURCH HOUSE." They say "comparisons are odious," therefore I shall not contrast some things I have been seen in churches of white Baptists in Mississippi! But—"Lo! the poor Indian!" sets a high mark in reverence for God's House!

I liked the cleanliness of the Bogue Chitto church. The walls were free of marks and stains that are seen in some houses of worship. The floors were swept, and the benches dusted. This was a surprise to me, as the Indians are not known as "good housekeepers" at home. Once at a service I saw an old deacon walk up and carefully dust off the pulpit with his red bandana, which he then folded and returned to his pocket!

The church houses are so meagerly furnished, almost lacking song books and Bibles. It would stir your hearts to action to see the little tattered song books, pitifully worn, but so treasured by those individuals owning them. To see them leaning together trying to read the words in the few song books made me long to supply them so that they, like we might join in songs and praise. Somehow it takes some of the joy out of using one of my church's bountiful supply of song books (sometimes so carelessly respected and even defaced with notes, and pictures, drawn by white worshippers sated with so much)—With I see again the deeply lined faces of the Choctaw Christians straining to glimpse the words in their precious hymnals! They like to sing, and instead of measuring by the verse, they sing by the page, turning the leaf and going ahead!

There is need for Bibles and hymnals in their own language and in English. The government schools are doing a good job and the young Indians read English well. The older members speak only broken English, and some none at all. For

these, in addition to Bibles there is need for devotional tracts on devotional themes that help develop Christian life. Below I have copied verbatim from a Choctaw New Testament, John 3:16. It reads as follows:

"Chan 3:16.

"Chilowa yut yakni a i hullo fehna kut, kuna hosh yumma i yimmikmut ik illo hosh, anba ai okchaqut billa yo piso hi o, Uski achufa illa holi-topa ya avet ima tok."

After one of the old deacons read this for me in his language he proudly brought me a bright faced young Indian, and said, "Now he read in your Bible. He read like you talk." The boy was using a copy of the Gospel of John with topical heads outlining the chapter, given him by the Mission Secretary of Mississippi, and he read John 3:16 with apparent understanding, correctly pronouncing the topic on "incarnation." I bestowed upon him sincere praise for his efforts while the old deacon beamed proudly.

Another admirable thing about the Choctaws is the modesty of their women. A young minister in Neshoba County declared that the modesty of the Choctaw maidens was not excelled by that grace in any race he had ever seen. Their shy smiles and retiring demeanor commend them to people who still count modesty a beautiful trait in a young girl. The humility of the Choctaw maiden is the reflection of a gentle heart.

The patience of these Indian women is outstanding. I have yet to see a Choctaw mother impatient or angry ever under trying circumstances. I have seen them on sultry days in the summer heat, and on days of bitter cold, caring for fretting babies and whimpering children on crowded streets. Yet, I have never seen them jerking a weary little child along, or frowning and scolding a tired baby.

On a so-called "gaia occasion," arranged and promoted by the white men of a certain county, I saw an incident that illustrates their patience. One of several drunken Indian men was sitting in a stupor. His wife, her face stolidly free of emotional expressions was seeking to lead him away. With the help of a maiden, evidently their daughter, she had gotten him on his feet when their progress was delayed because he had reached the stage of violent nausea. With dumb patience she waited until he was able to go and piloted him as he staggered away. As they vanished into the night my heart ached, recalling that the white people of that county allowed legally the sale of alcoholic beverages which could be purchased cheaply by the poor Indians. Were the Choctaws not more sinned against than sinning?

In another town stores sold to the Indians, small bottles of a preparation of high alcoholic content not meant for beverage purposes, knowing they bought it to drink. Alas, some of these business people were Baptists. A young Christian employee desired to change jobs because of the ache it brought her heart to see such practices. The Scripture regarding placing a stumbling block in the path of the humble, came to me, and I wondered how God would classify such dealings with the lowly Red Man!

Popular writers have not credited Indians with a sense of humor. How far this is true I do not know, but I do know that at least sometimes a Choctaw essays a joke. On one occasion an old man was riding with us. We talked of the Baptist work, and spoke in complimentary fashion, of a young Indian. The old man remarked, "Yeah! He pretty good fellow — when he asleep!" Then he laughed heartily at his own joke, as we joined in.

The famed ball games of the Choctaws have been reviewed of late largely for exhibition purposes. While it cannot be said that the uninitiated follow the game expertly, it is true that the prowess of the men is astonishing, and often the old men are surprisingly agile and swiftfooted. One time as I watched a ball game, they lost the ball in mid-field. Both sides were searching for it, when the ball fell out of the rolled-up trousers leg of one of the players. All the Indians became convulsed with laughter over finding the ball in such an unexpected place, and the game stopped until

(Continued on Page Nine)

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;  
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;  
"Give" Lk. 6:38; "Give" II Cor. 9:7.

### I.

Two observations:

First, please report to this office the amount of money raised in your church, Sunday, July 27th, looking toward "Carrying Christ To Our Boys in the Camps." The Executive Committee meets August 18th, to put plans into operation. They will have to know what resources are at hand.

Second, we now turn our face toward State Mission season in September-October, as the next special season.

Brethren, let us not sin against our very own in neglect!

### II.

Pastor Bullard, Gloster, conducting revival services in a church that gave nothing to the Co-operative Program Causes all last year leads them in an offering for that purpose. We believe every o-missionary church would be just that easy to lead into missionary participation.

### III.

We are deeply indebted to Mrs. John E. Stone of this office for help in getting out the four issues of The Baptist Record during the Editor's vacation. Mrs. Bell and others of that department were also very helpful.

The Vicksburg Herald and Post, publishers, rendered many courtesies. Mr. Cashman, editor, and Mr. Barclift and others were most cordial and thoughtful.

Our start in journalism was with "The Lyon Lantern." The motto was, "Food, Faith, Fight, Friendship and Fellowship." "Less than Two Million Copies Published Weekly." It was an eight page, five column weekly (not weakly).

We are commissioned to Publish Glad Tidings!

### IV.

Mississippi Baptist pastors, treasurers and churches are "Playing the Game" according to accepted principles. We refer now to sending money through their Convention Board Office.

Last year the audit shows total receipts at this office to be \$257,837.95 in amount.

Dr. Alldredge shows total Mississippi Baptist Contributions last year to \$268,284.00.

That means all but \$10,446.01 came through this office, which amount was sent direct by the churches to designated objects, rather than through their Convention Board Office.

It would be difficult to excel that spirit of co-operation. Doxology!

"Mississippi Baptists:"

### V.

#### A Letter of Inquiry and Reply

The following letter of inquiry and reply are self-explanatory. Neither was written with any idea of publication. We pass them along as being suggestive of the need for continually going to the people with truth:

"I should like to obtain information in regard to the doctrine of the Convention Baptist church. This is to be used for my own information since there are some other branches of the Baptist church whom I have heard condemn this branch and say things that I want to find out about.

Is the Southern Baptist Convention an incorporated body who may sue and be sued? Does the Baptist Board outline the sermons or messages for the Baptist pastors each Sunday and dictate what they should preach? Approximately how much money goes to Foreign and Home Mission Fields annually? Approximately what per cent of the Mission money received goes for the necessary expense of getting the money to the field?

The above questions are some of those which

are discussed through this small section of the country, and some others.

I am a member of \_\_\_\_\_ Baptist church, \_\_\_\_\_ Mississippi, where I teach during the regular school terms. Any information will be appreciated. Very sincerely yours, \_\_\_\_\_

"Dear Mr. \_\_\_\_\_:

I am happy indeed to have your letter of June 25th. I find people generally like one another better get along with one another better, as they understand one another and have light and information.

Answering your first question, so far as I know, there is no binding creed set forth for Southern Baptist churches. It has been my experience when our churches organize, they usually take the Bible to be their rule of faith and practise. At the same time, they frequently group outstanding Bible teachings in some such statement as the so-called New Hampshire Articles of Faith. They frequently adopt a regular church covenant. The New Hampshire Articles of Faith is of such little consequence that so far as I know we do not have any about this office. Whereas, we have the Bible on our desk and other copies around in the building.

I cannot tell you if the Southern Baptist Convention is an incorporated body or not. Dr. Austin C. Crouch, Baptist Sunday School Board, Nashville, Tennessee, would be able to tell you.

The Baptist Board does not outline sermons or messages for the churches or pastors. I have been in this position some seventeen months now, and not one time have we tried to do such. We have sent out informative materials in our possession, stressing needs as we were in position to see those needs. Some pastors draw from these materials and some do not. As a pastor for 20 years not one time did anybody ever try to outline the sermons I should preach. I am speaking for denominational agencies. Occasionally a church member would express strong preference.

Last year \$1,149,251.87 went to Foreign Missions. That does not sound like we have quit the mission business. That money went to support 455 Foreign Missionaries, who baptized last year 18,606 in number.

We gave to Home Missions \$5,440,289.00, supporting 411 missionaries in 863 mission stations, leading over 9,000 people to Christ, and baptizing 4,672.

Every penny coming into this office designated to Foreign Missions goes for that purpose, not taking out even for a postage stamp. Every penny coming for Home Missions goes to that purpose, with not one penny taken out for the cost of handling.

We are sending you, under separate cover, a list of most of our Home Board Missionaries, and Foreign Missionaries, the very sight of which suggests that somebody pays their salaries. Nobody but Baptists would do that. Loyal Baptists at that. Baptists who believe Jesus when He said, "Go—Preach—Teach—Baptize" are still working and will continue till He comes. The large tract we are sending you also gives a rather simple analysis of our receipts and disbursements, and an itemized statement, with percentages. You will find it to be pretty much the reverse of what critics say. If you care for other copies of the large tract, we can send you whatever number you care to use.

Please believe me when I say again I appreciate your letter. Any time we may serve, call on us.

Thanking you and with every good wish, I am

Yours in service,

D. A. McCALL

### VI.

Yes, many would make the preacher the "goat" for:

If he preaches law enforcement with power, he is trying to impose his will on others. And if he does not, then he is a cringing coward.

If he helps those in need and occasionally gets "bit," he is a "sucker" and "simple" and easily fooled. And if he does not help the needy then he is a hard-hearted old wretch and tight-wad.

If he selects the songs, he is thinking of no one but himself, and if they are old ones, he is a foggy, and if new, he is too jazzy.

If he speaks at public meetings he is trying to be conspicuous. If he does not, he is interested in

## "HOW SHALL THEY HEAR WITHOUT A PREACHER"

From a church reporting no baptisms last year, nothing given to causes outside the local church, now pastored by a young man who receives pastoral aid from State Missions, we read progress: "We had a fall revival last September in which eleven came by profession of faith. We have organized a Sunday school with approximately 60 members. We also have a good B. T. U., with an adult and senior group, and one of the best in the country. We have painted our church building and made other improvements, and at the same time made contributions to missions."

—BR—

"Always learn the reference—Book, chapter, verse; for example, John 3:16. This will become easy with a little patience, and it is valuable, not only to help you to locate the verse, but also to command attention; to give added authority to the verse when you quote it, and to show that you know your Bible and just what you are talking about. Do not quote the whole of a verse if only part of it applies to the question in hand. If you are speaking of the universality of sin, use only the last five words of Rom. 3:22, together with all of the next verse."

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1:12-13.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—John 6:47.

The sinner must be made to realize that he has something—yea, very much—to be saved from. Therefore, master the sin question as God reveals it, and give it out boldly.

Keep reviewing what you have learned. Go over it every day or so. USE IT. It is either USE or LOSE.

none of the community life.

If his hair is gray he is too old. If he is young then he hasn't had any experience.

If he calls on the poor he is playing to the grandstand. If he calls on the rich, he is an aristocrat.

If he uses the mourners' bench, he is emotional. If he does not, he is not stickler for what mother and father did.

If he has eight or ten children he has too many and of course "we can't entertain him." If he has none, he is not setting a bad example. If he closes his service each time with the benediction, he is formal. If he closes it with a song or general handshaking he is sensational.

If he stays at home in his study he does not mix enough with his people. If he is seen on the street he ought to be home getting up a good sermon.

If his sermons are long, he is an abomination. If they are short, he ought to put more time on them.

If he has a car, the poor folks won't pay his salary for he already has more than they have. If he has no car the rich folks are humiliated because of their "poor" preacher.

If he preaches against sin, he is trying to scare folks. If he does not then he is trying to compromise and be popular.

If his wife sings in the choir, she is presuming. If she does not, she is not interested in her husband's work.

If he advises and warns his folks he is trying to have things his own way. If he does not then he does not care for them.

If he reads from notes he is tiresome. If he speaks extemporaneously he is not deep enough.

If he preaches on stewardship, he is out for the money. If he does not, the church is cramped financially because the preacher was ignorant of the Bible.

Whatever he does there are others who can tell how to do it and much better.

And with it all the majority of preachers, we believe, are optimists. They have that happy faculty of seeing the bright side and the silver lining. How we despise that spirit of whining and crying!

## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

### I.

Honorable Pat Eager, attorney for the Board for several years, is studying bond provisions looking toward calling a large group of them in November. They are paid December first, but thirty days notice must be given, putting it November 1st.

If Mississippi Baptists send in \$100,000 for this purpose we will apply it to bonded indebtedness; If they send \$200,000 through the Cooperative Program (25 per cent distributable funds to Christian Education), 5,000 Club and Now Club designations we will put it as designated. Bonds will dwindle!

### II.

We have before us a cancelled "Serial Gold Bond, The Baptist Education Commission, Jackson Mississippi" paid in full at maturity date, December 1, 1937. Other outstanding bonds of this series may be called with 30 days prior written notice before interest paying date.

We have in hand a bond of another series bought at 95 cents on the dollar. The maturity date was December, 1942. Other bonds outstanding of this series may be called provided they are advertised 30 days before interest paying date.

We also have in hand a bond of the Blue Mountain series, paid in full though maturity date is December, 1947. We paid 95 cents on the dollar for it, and it is as good as gold! Other bonds, outstanding of this series may be called at any interest date provided the matter is advertised for 21 days.

The next interest paying date is December 1, 1941. That means we must know by October 20, next approximately the bonds we will be able to take up December 1st. Mississippi Baptists will determine that by the monies they send in NOW and up until that time.

### III.

Now Club: June 21, 1941

No. 1692 for \$36, No. 1693 for \$36, No. 1694 for \$36, No. 1695 for \$36, No. 1696 for \$36, Sallis in Attala, (Mrs. J. Smith Hughes, worker).

No. 437 for \$50, Pleasant Hill in Benton.

No. 1700 for \$36, Wood Springs in Choctaw County (Mrs. McWhorter, worker).

No. 1707 for \$36, No. 1708 for \$36, No. 438 for \$50, No. 439 for \$50, West Point in Clay, (Mrs. J. M. White, worker).

No. 1716 for \$36, Mt. Zion in Columbus, (Mrs. George L. Berry, worker).

No. 1388 for \$36, No. 1389 for \$36, No. 1500 for \$36, No. 1499 for \$36, No. 1498 for \$36, Wesson in Copiah (McLaurin, field worker).

No. 1706 for \$36, Pleasant Hill in DeSoto County (Mrs. W. T. Harrison, worker).

No. 1752 for \$36, No. 1753 for \$36, No. 1754 for \$36, No. 1755 for \$36, No. 1756 for \$36, No. 1757 for \$36, No. 1758 for \$36, No. 441 for \$50, No. 1759 for \$36, No. 1760 for \$36, No. 1761 for \$36, No. 1762 for \$36, No. 1763 for \$36, Jackson-Calvary (Mrs. T. V. Shannon, worker).

No. 411 for \$100, Jackson-First, (McLaurin, field worker).

No. 1496 for \$36, No. 1495 for \$36, No. 1494 for \$36, Pickens in Holmes, (Mrs. M. M. Whitworth, worker).

No. 1699 for \$36, Scooba in Kemper (Mrs. Kavanaugh, worker).

No. 1721 for \$36, No. 1722 for \$36, No. 1723 for \$36, No. 1724 for \$36, No. 1725 for \$36, No. 1726 for \$36, Oxford—1st in Lafayette, (Mrs. W. H. Farley, worker).

No. 1701 for \$36, Yellow Leaf in Lafayette County, (Mrs. Zola Fudge, worker).

No. 1718 for \$36, Shiloh in Lawrence, (Major P. B. Green, worker).

No. 1691 for \$36, Richburg in Lebanon, (Mrs. W. Wells, worker).

No. 359 for \$100, Camden in Madison, (McLaurin, field worker).

No. 436 for \$50, Flora in Madison, (T. L. Farr, worker).

No. 1704 for \$36, No. 1703 for \$36, No. 1702 for \$36,

Mars Hill in Mississippi Association, (Robert Jones, worker).

No. 1705 for \$36, Mt. Olive in Mississippi Association, (Ras Young worker).

No. 440 for \$50, Philadelphia, in Neshoba.

No. 1719 for \$36, No. 1720 for \$36, Longtown in Panola (Mrs. Inez Baines, worker).

No. 1390 for \$36, No. 1391 for \$36, No. 1392 for \$36, No. 1393 for \$36, No. 1679 for \$36, No. 1680 for \$36, No. 360 for \$100, No. 390 for \$50, No. 392 for \$50, No. 393 for \$50, Leesburg in Rankin County, (McLaurin, field worker).

No. 1727 for \$36, No. 1728 for \$36, No. 1729 for \$36, No. 1730 for \$36, No. 1731 for \$36, No. 1732 for \$36, No. 1733 for \$36, No. 1734 for \$36, No. 1735 for \$36, No. 1736 for \$36, No. 1737 for \$36, No. 1738 for \$36, No. 1739 for \$36, No. 1740 for \$36, No. 1741 for \$36, No. 1742 for \$36, No. 1743 for \$36, No. 1744 for \$36, No. 1745 for \$36, No. 1746 for \$36, No. 1747 for \$36, No. 1748 for \$36, No. 1749 for \$36, No. 1750 for \$36, No. 1751 for \$36, Clarksdale in Riverside, (L. D. Hill, worker).

No. 361 for \$100, No. 394 for \$50, Branch in Scott, County, (McLaurin, field worker).

No. 1717 for \$36, Forest in Scott County.

No. 1714 for \$36, No. 1715 for \$36, No. 1709 for \$36, No. 1710 for \$36, No. 1711 for \$36, No. 1712 for \$36, No. 1713 for \$36, Webb in Tallahatchie county (Mrs. J. L. Dyess, worker).

No. 1690 for \$36, Big Creek in Wayne County, (John F. Stevens, worker).

No. 1698 for \$36, No. 1697 for \$36, Mt. Zion in Wayne County (Mrs. C. P. Gilbert, worker).

No. 427 for \$100, No. 428 for \$100, Chester Church in Choctaw County.

No. 1814 for \$36, Ebenezer church in Choctaw County.

No. 1811 for \$36, No. 1812 for \$36, Lucedale in George County, (Mrs. J. R. Goff, worker).

No. 1675 for \$36, No. 1676 for \$36, No. 1677 for \$36, No. 294 for \$50, Pickens in Holmes, (McLaurin, field worker).

No. 443 for \$50, Fulton in Itawamaba County (Mrs. G. W. Ownes, worker).

No. 1813 for \$36, Tupelo-Calvary (M. E. Leake, worker).

No. 444 for \$144, No. 429 for \$100, No. 430 for \$100, Hattiesburg-Fifth Avenue, (Mrs. W. A. Moody, worker).

No. 1505 for \$36, No. 1506 for \$36, No. 1507 for \$36, Oral in Lebanon, (Hightower, field worker).

No. 1504 for \$36, Purvis in Lebanon, (Hightower, field worker).

No. 1508 for \$36, No. 1509 for \$36, No. 1510 for \$36, No. 1511 for \$36, Sumrall in Lebanon, (Hightower, field worker).

No. 1512 for \$36, No. 1513 for \$36, Perkinson in Lebanon, (Hightower, field worker).

No. 1782 for \$36, Greenwood, 1st, Leflore, (Miss Lucy White, worker).

No. 1785 for \$36, No. 1786 for \$36, No. 1787 for \$36, No. 1788 for \$36, No. 1789 for \$36, No. 1790 for \$36, No. 1791 for \$36, Coldwater church in Neshoba county.

No. 1816 for \$36, No. 1817 for \$36, No. 1818 for \$36, No. 1819 for \$36, No. 1820 for \$36, No. 1821 for \$36, No. 1822 for \$36, No. 1823 for \$36, No. 1824 for \$36, No. 1825 for \$36, No. 1826 for \$36, Newton church in Newton County, (W. W. James worker).

No. 1792 for \$36, No. 1793 for \$36, No. 1794 for \$36, No. 442 for \$50, No. 412 for \$100, Union church in Newton County, (Dr. L. B. Cobb, worker).

No. 830 for \$36, No. 1501 for \$36, No. 1502 for \$36, No. 1503 for \$36, Oak Hill church in Pearl River County (Hightower, field worker).

No. 413 for \$100, No. 414 for \$100, Longview church in Pontotoc, (Hugh A. Brown, worker).

No. 1673 for \$36, No. 1674 for \$36, No. 1394 for \$36, No. 1395 for \$36, No. 1396 for \$36, No. 1397 for \$36, No. 1398 for \$36, No. 1399 for \$36, No. 395 for \$50, No. 396 for \$50, No. 397 for \$50, No. 398 for \$50, No. 399 for \$50, No. 400 for \$50, No. 362 for \$100, Brandon in Rankin County, (McLaurin, field worker).

No. 1815 for \$36, Raleigh in Smith County (Mrs. E. V. Bridges, worker).

No. 1781 for \$36, Charleston church (Mrs. Ned Rice, worker).

No. 1795 for \$36, No. 1796 for \$36, No. 1797 for \$36, No. 1798 for \$36, No. 1799 for \$36, No. 1800 for \$36, No. 1801 for \$36, No. 1802 for \$36, No. 1803 for

## THE PASCAGOULA MISSION

By J. L. Reeves

This mission was started after carefully studying the conditions of that part of the city known as the ship-yard. There were a large number of children who never went to any kind of church service and were just left to roam the streets. A lot of these children as well as grown-ups were anxious to go to church, but did not have the transportation. We have tried to solve this problem by placing a place of worship in the place where it would be accessible to the most people. Mississippi Baptists, through State Missions, helped make this Mission possible.

The great increase of the population of our city made it almost impossible for the one church to take care of the people who were seeking a place of worship, and the mission has helped some in this capacity.

There have been a number of conversions, others who rededicated their lives to the Lord's service.

We will soon be in our new building, and ask your prayers for the Lord's blessing as we try to carry the Good News to those who would otherwise be neglected.

\$36. No. 1804 for \$36, No. 1805 for \$36, No. 1806 for \$36, No. 1807 for \$36, Union church in Walthall County (E. J. Webb, worker).

No. 1810 for \$36, Big Creek church in Wayne County (Mrs. Thomas Cochran, worker).

No. 1783 for \$36, No. 1784 for \$36, Mt. Zion church in Wayne County, Mrs. C. P. Gilbert, worker).

No. 1808 for \$36, No. 1809 for \$36, Yazoo City church in Yazoo County, (Mrs. Webb Brame, worker).

No. 1775 for \$36, Derma in Calhoun County, (Mrs. S. Mabry, worker).

No. 1836 for \$36, No. 1837 for \$36, No. 1838 for \$36, No. 1839 for \$36, No. 1840 for \$36, No. 1841 for \$36, No. 1842 for \$36, No. 1843 for \$36, No. 1844 for \$36, No. 1845 for \$36, No. 1846 for \$36, No. 1847 for \$36, No. 1848 for \$36, No. 1849 for \$36, No. 445 for \$50, No. 446 for \$50, No. 447 for \$50, No. 448 for \$50, No. 449 for \$50, Houston in Chickasaw County (W. C. Stewart, worker).

No. 460 for \$50, Ackerman in Choctaw, (H. L. Rhodes, worker).

No. 1069 for \$36, Weir in Choctaw, (McLaurin, field worker).

No. 1919 for \$36, No. 1920 for \$36, No. 1921 for \$36, No. 1922 for \$36, No. 1923 for \$36, No. 1924 for \$36, No. 1925 for \$36, No. 1926 for \$36, Ackerman in Choctaw, (H. L. Rhodes, worker).

No. 295 for \$50, No. 296 for \$50, No. 367 for \$100, No. 1678 for \$36, No. 1681 for \$36, No. 1682 for \$36, No. 1683 for \$36, Damascus Church in Copiah county (McLaurin, field worker).

No. 363 for \$100, No. 364 for \$100, No. 365 for \$100, No. 366 for \$100, New Zion church in Copiah county (McLaurin, field worker).

No. 1860 for \$36, No. 1861 for \$36, No. 1862 for \$36, No. 1863 for \$36, No. 1864 for \$36, No. 1865 for \$36, No. 1866 for \$36, No. 1867 for \$36, Strong Hope church in Copiah county) McLaurin, field worker).

No. 1917 for \$36, No. 1918 for \$36, Bude church in Franklin county (Mrs. J. J. Newman, worker).

No. 456 for \$50, Daniel church in Hinds-Warren, (McCall, worker).

No. 1686 for \$36, No. 1687 for \$36, No. 1764 for \$36, No. 1765 for \$36, No. 1766 for \$36, No. 1767 for \$36, No. 1768 for \$36, No. 1769 for \$36, Van Winkle church in Hinds-Warren, (McLaurin, field workers).

No. 1828 for \$36, No. 1829 for \$36, No. 1830 for \$36, No. 1852 for \$36, No. 1853 for \$36, No. 1854 for \$36, No. 1855 for \$36, No. 8 for \$250, Vicksburg First church, (Mrs. Knox and Mrs. Banks, workers).

No. 21 for \$500, No. 9 for \$250, Meridian First Church, Miss Elizabeth Parke, worker).

No. 1897 for \$36, No. 1898 for \$36, No. 1899 for \$36, Midway church in Lauderdale county, (Mrs. Alvin Reeves worker).

No. 1850 for \$36, No. 1851 for \$36, Oral church in Lebanon, (Mrs. W. B. Foster, worker).

No. 1900 for \$36, Purvis in Lebanon, (Mrs. F. M. Kelly, worker).

## THE INDIANS

(Continued from Page Six)

they had recovered equilibrium enough to play!

The Indian men are "accommodating" to one in trouble. The driver of an Indian government school truck helped us when we stalled in impassable roads one day, and finally drove six miles to get us safely through. He and another Indian boy waded through the mud and slush repeatedly fastening towing chains and pushing. When he was offered money at the end he refused even a tip, declaring that in bad weather he helped many people. He added proudly that he himself "never got stuck."

It cannot be said, however, that chivalry as we think of it is an outstanding virtue of the Choctaw men. Mr. Norman Johnson, member of the Philadelphia Baptist Church, and a real friend of the Indians, tells a story something like the following which will show what I mean. The story goes that a Choctaw was riding a horse while his wife trudged along on foot. Meeting them, a white man asked why he was riding and his wife walking. Looking around as if the reason were self-explanatory the Indian remarked in a matter-of-fact way "Him no got horse." They almost invariably speak of the women as "he" and "him."

Indian dances are practically all ceremonial in nature and purpose. They march in single file, men one line, women in the other, with a sort of shuffle and stamping at intervals, with only the beating of a drum as accompaniment.

The women are adept with needles. The accompanying pictures reveal the numberless yards of ruffles trimmed with narrow bright bands of colored tape. The majority of the women, young and old, even babes in arms, wear ruffles. They make bright ornaments to wear as head dresses using combs curved, halo fashion, over the head, beaded with flashing colors. They like big ear rings, and make large colored necklaces with numerous bright pendants which girls and women habitually wear. They brush their black, straight hair severely back from their faces and tie it at the back of the head, allowing the hair to fly free very much like a horsetail.

They are best known as basket weavers. They use willows and canes and make baskets from the size of a hickory nut to large clothes hampers. These are pretty, and practical as well. At home we are using a clothes hamper and after seven years it is still strong.

With the Indian outlook in the light of the government schools and hospital and other services, the time is ripe for Baptists to enter seriously this mission field in Mississippi. The Indians are turning to new ideals. Some of the women are beginning to wear modern clothes and haircuts. Under the government agriculturalist men are learning better farm methods. The home economics teachers are going into the homes to teach the women hygiene, care of children and how to cook and can food. Many of these government workers are Christian and, although the policy of the service seems to discourage any active religious work by the employees, these are in the main sympathetic with mission efforts.

The Indian work challenges us to enter the open door of opportunity now. If this young generation can be truly Christianized only eternity can tell the results for God. Now as the Choctaws are beginning to accept education and service from the government it is the psychological time to enlarge and redouble Baptist efforts. Brother S. E. McAdory has already made a good start. More help is desperately needed to win, and develop their child-like people. Their tastes are simple now, and the vital religion of Jehovah God could be made the central force in their lives.

It is my earnest and definite hope that no less than two talented young workers with shepherd hearts, will feel drawn to volunteer for the Indian work in Mississippi this fall.

One cannot see the poor Choctaws trudging along the roads of east Mississippi, usually barefooted when the weather is warm and frequently ill-clad when days have grown cold and not remember how the Lord said, when He looked on the

## STATE MISSIONS IN TENNESSEE

By John D. Freeman, Executive Secretary

After many years of experimenting with various methods of doing state mission work, the Executive Board of the Tennessee Baptist Convention has developed what seems to be a very efficient and economical method of carrying on its varied and needed ministry at home. Answering the request of Secretary D. A. McCall, I gave a brief outline of the work now being done.

**1. Divided for Efficiency.** Experience has proved that the nearer a worker is to the people among whom he is to labor, the more effective his services will be. To the end that the workers may live among the people served, we have divided the state into eight "Regions," each composed of some seven or eight associations. A regional missionary has charge of the work in each of the eight regions. There are 65 associations in the state, some of these small "county unit" bodies, too weak to carry on a program of their own. In some cases there is only one resident pastor in a whole association. The plan calls for grouping the weaker associations (uniting them where possible) so as to have in the state about 45 districts, each with a missionary in charge of its general work. Enough of the regional workers have been employed to prove their worth, and eighteen district missionaries are now on the field.

**2. Workers and Their Tasks.** We seek to have the minimum number of general workers. Hence for the Sunday School, Training Union and Woman's Missionary Union we have a state departmental head who has an able assistant to work with the young people. The Brotherhood, only recently made into a separate department, has one state worker. A Director of Promotion has recently been added to the force thus releasing the Executive Secretary's time for the ever-increasing amount of administrative work that has to be done. Our paper is a part of the State Mission force, and its editor is a great asset to the general field force, giving much of his time to it.

The growing importance of the volunteer worker (that is the individual Baptist who can and will give his time without pay) is being appreciated throughout the state. As special workers are trained in the churches and prove their ability to do certain departmental tasks, they are enlisted for field work. In most cases their expenses are paid; but, with the exception of approved workers and a few who are needed to direct general programs, they all work without pay. So it has come to pass that any department can, with the expenditure of a comparatively small sum of money, put afield in any association a fine force of trained workers and thus make possible efficient training schools. Vacation Bible Schools, stewardship campaigns, schools of missions and enlistment campaigns. The state leaders aid in preparing the workers, assist in putting on the programs, and in conserving the gains made.

**3. Special Features.** The most productive features of our state mission work aside from the development of church workers through departmental labors, is found in the out-reach of our churches, and the development of part-time fields. Through the departmental workers and the regional and district missionaries, surveys are made, sites for missions are chosen, revivals held, a work is begun and a near-by church is asked to sponsor the station, furnishing workers and conducting the teaching and training services until local workers can be developed. From these missions we are organizing around two dozen new churches each year.

To provide resident pastors for the part-time churches is a big problem. A plan of grouping two, three or four of these churches into a "joint pastorate" is proving very effective. Such churches are led to appoint a joint pulpit committee, to pro-

vide a jointly owned pastor's home and to wait on the Lord until He sends a man who is acceptable to each church in the pastorate and who will live among the people served. Several such pastorates are functioning well at the present time.

Joe Allmon, who will be a sailor at Mississippi College this session has recently been called by the New Albany church to serve as assistant to the pastor for the summer months. The pastor, Dr. J. P. Kirkland, is taking a rest of two months away from the pastorate, due to his physical condition.

crowds long ago—"They, are as sheep having no shepherd."

If Mississippians provide the funds for enough workers I believe God has ready certain men He would have to go seek those the Good Shepherd yearned after when He said, "Other sheep have I which are not of this fold."

Backing up the joint pastorate plan is the "Produce Budget." This provides a way by which farmers, dairymen and all others who make their livings from the ground may have a simple, scriptural way to give to the work of their churches. "Store House Tithing" is thus becoming a reality with some of our rural fields. The member brings the tithe or other offering from the produce of his fields, flocks or herds. This goes to the store house, and surpluses not needed by the pastor are sold by the Finance committee, each donor being credited by the church with the value of his gift. Under this plan a rural church in Robertson county now has a full-time program, conducts two missions, has just purchased a lovely pastor's home, and there are 25 calves and some two dozen pigs in the "store house," getting ready for the fall market! Farmers will give liberally when they are taught how to give.

The work of the various departments is too well known to need any discussion here. Tennessee has led the South in Vacation Bible Schools from the very first. This is due to the capable leadership and wise planning of the state Sunday School Superintendent under whose care this work has been placed. The growth of Training Union work has been phenomenal since the department was set up and a capable man placed in charge of it. New brotherhoods are springing up throughout the state, and the W. M. U. has long been outstanding. With these departments well named, with a new Director of Promotion in general charge of the state, with the able and enthusiastic co-operation of the editor of the paper, and with an ever-growing army of volunteer workers, pastors as well as lay members, the Executive Secretary finds himself busy watching developments, caring for the increasing stream of funds and rejoicing in the fruitage of a great program of enlargement which promises to cover the state with Baptist churches.

—BR—

Brother C. J. Olander reports a profitable week at Tchula in V. B. S.—Kelva Moore principal and Superintendent of the Juniors, Miss Juanita Ballard, helper; Miss Doris Tidwell, Superintendent of the Primary Department, Miss Margie Marks assisting; and C. J. Olander leading the Intermediates. Sunday school officers and teachers studied "Outlines of Bible History" at night, with Kelva Moore teaching.

Pastor A. A. Ward had Rev. J. H. Street with him in a revival at Lena. Bro. Street is a former pastor of Lena and the church rejoiced to have him back. Twice each day he brought to the people the truth of God's Word in an excellent way. Crowds of people came both morning and evening. The church responded in the finest spirit of unity and cooperation.

The Lena Baptist Church held its Daily vacation Bible School the week following the first Sunday in July. There was an enrollment of sixty-six with an average daily attendance of fifty-eight. The pastor acted as superintendent. Nine of our women and girls made up the faculty. A fine spirit prevailed.

Joe Allmon, who will be a sailor at Mississippi College this session has recently been called by the New Albany church to serve as assistant to the pastor for the summer months. The pastor, Dr. J. P. Kirkland, is taking a rest of two months away from the pastorate, due to his physical condition.

## RESETTLEMENT AREAS IN MISSISSIPPI

By H. E. Spell

The Farm Security Administration projects in Sunflower county lying between the towns of Drew and Merigold comprise a section of approximately 7,000 acres. On these 7,000 acres there are at present 171 white families with a total white population of nearly 1,000 people.

On that section of the project nearest the town of Drew (known as the Yeager project) there are 31 white families with the latest religious census showing that there are a total of 233 people who are either Baptists already or prefer the Baptist denomination. There is on the project a newly completed community house, modern in every respect, but only non-denominational or union religious services can be held there. Consequently the Baptist are meeting in a house which formerly belonged to negroes. A lot has been selected and approved by the government for the erection of a Baptist church and the members of New Hope Baptist Church, with Rev. D. B. Hardin as their pastor, are making preparations for the erection of a building in which they can worship. In this undertaking they will need help.

The section of the project nearest the town of Merigold (known as the Sunflower Plantation project) has 90 white families. The latest religious census shows that 60 per cent of these are already Baptists and a large number of the remaining 40 per cent expressed a preference for the Baptist denomination. There is a dilapidated building on this project which is used by the Baptists and Methodists for their services. The Baptist church is known as Bethany Baptist Church and has Rev. J. W. Sturdivant as the capable leader. Their plans are to build a church as soon as it is possible.

Both of these groups of Baptists have the finest type of leadership in their pastors, but they are both men who have their entire time taken and can give only afternoon appointments. They are graduates of our seminary and are thoroughly consecrated and efficient pastors, but the needs of this field are great and the people able to pay but very little for pastoral services. Both of these churches have their own Sunday Schools and Baptist Training Unions meeting regularly each Sunday. Mississippi Baptists have a great opportunity here and if they do not give these people some much deserved help, then other groups and sects will put in "double time" with their destructive heresies.

—BR—

## A LOOK AT A STATE MISSION FIELD

By E. Y. Soileau, Delta Missionary

## I. Needs

The greatest need of my field is preaching more often. That means a smaller field for a man to cover. The people need to be visited more often, and that by one who understands their problems, and who loves them and who is loved by the people.

If effective work is to be done, housing facilities must be had. We have no building to care for the crowds that come.

On Green Field, that is a Government Resettlement Section, there are 42 modern houses being built. These houses will be, and are occupied by 42 families, with an average of five in the family. This covers some 2200 acres of land. We have a little 12x16 room to care for a crowd drawn from two hundred plus. We do not have standing room for those that come to hear the Gospel message in that building. We have a Sunday school there with an average attendance of 40. Classes meet on the lawn at present. Too, this building will be demolished soon since it belongs to the government. That will leave us without a place to have services, and we will have to go to private homes for services.

## II. Conditions of People

The people on Green Field, those 42 families, get from \$5 to \$9 per month for groceries. Yet at least five families are tithing their income and putting it into God's Store House.

Some time ago, I was invited into a home for

## "SO THEN FAITH COMETH BY HEARING. AND HEARING BY THE WORD OF GOD" Rom. 10:17

"Rev. D. A. DeCall,  
Box 530,  
Jackson, Mississippi.  
Dear "Scotchie:"

I am returning the "Unofficial Association Census Taking Questionnaire." The figures I have used with reference to the population of our Association and, also, the number of members of various religious groups are approximated, and maybe far from correct.

I am sure, in your visits throughout the state, you come in contact with areas that need all sorts of aid that our Mission Board could furnish but for the lack of funds. Naturally, I am more familiar with this particular area than others, but when I think of the tremendous amount of work that could be done in Deer Creek Association, it almost dumfounds me.

Until about 15 or 20 years ago this rich Delta section was made up chiefly of large plantations. With a few exceptions this is no longer the case. Large numbers of white people have moved into this Delta and have purchased their homes, consisting of 20, 40, 60 or 100 acre tracts and are rearing their families. This movement has been accelerated considerably on account of the drainage projects that have been in operation during the 20 years, and the building of 'farm to market' roads which began some 10 or 12 years ago. These projects make these fertile lands accessible by trucks and automobiles, and homes are being built by the score. Larger and larger groups of children are being reared in communities where there are no kind of churches accessible, and, as a consequence, other denominations of which we cannot hold the highest esteem, have come in and are attracting great numbers of these people, the majority of whom were Baptists or Baptist inclined, in the communities from which they moved.

But for the fact that doing so would deprive other needed and worthy communities from participating in the State Mission Fund, I would ask our State Mission Board to use Deer Creek Association as a clinic, so to speak, and by spending about \$10,000 per year, for a period of at least 5 years, I believe we could work wonders in this section for the Lord.

Think of fifteen churchless areas where people are not within a convenient distance to a church of any kind, and think of approximately 75 per cent of these people either were Baptists or Baptist inclined. I know of no greater mission opportunity either at home or abroad.

We now have two one-half time missionaries in our association, and good men, but they are only able to merely scratch the surface, so to speak.

I am relating all these facts to you, which, no doubt, you already know and, of course, I know as well as anyone that from our present income, the doing on this job is impossible, but I did not feel I should refrain from expressing myself to you in returning this questionnaire."

Sincerely,

J. D. DAVIS

lunch and we had bread and milk for the meal. This was the first time any minister had taken a meal in that home and the best they had was set before me. There are six in that family, they get \$5 for groceries per month.

## VI. Conversions

It has been my privilege to lead to Christ and baptize eighteen in April and ten others have been won to Christ and await baptism.

My Lorenzon mission point is challenging. There are 98 white people in that community. Out of that group we have had as many as 50 out for services. The Green Field mission where there are 42 families averaging 5 to the family, making 210 people, a census reveals that 60 are Baptist, 30 are Holiness, 20 have no preference, and the other 100 of them are of Baptist preference. These 210 people are located so that a church located at central point would be within two miles of each family.

May God give Mississippi Baptists grace to reach these people and to care for them.

## STATE MISSIONS IN NORTHEAST MISSISSIPPI

By Evangelist E. D. Estes

## I. Needs

The needs are great. A census shows that there are more people in the country and in most towns in this section than ever before. With more people, we have more devices of sin. Many saved people are living for the devil one way or another. Three-fourths of the church members of many churches never attend Sunday school; in fact, we need more Sunday schools, more Baptist Training Unions, most W. M. U.s work and more Brotherhoods. Sound preaching of the TRUE Gospel of Jesus Christ is one of our greatest needs. We need a prayer meeting, a Sunday school, a B. T. U., a Missionary Society and Training classes in every church. A Bible school of two or more days rightly conducted will help any church any time.

## II. Conditions

Conditions have been serious the last twenty years. The consolidation of public schools has helped to decentralize our churches. There are many heretics with their heresies by word of mouth, by record machine, by tracts and booklets, using the Scriptures and Christianity as vehicles to deliver their heresies and half-truths, deceiving the people.

## III. Opportunities

Opportunities have never been greater for Mississippi Baptists than now. The field is wide open. There are more people to reach, lost and unenlisted, than ever before. There are also more Baptists members and churches who are ready and waiting to follow and help in our Co-operative Mission work than at any time heretofore. More of our Baptist people know and appreciate our State Executive Secretary, who has been among them. This has already increased our work greatly. The country churches need and will welcome all State Department workers. A Sunday school, a B. T. U., a W. M. U. training class can be taught along with our revival meetings in most every one of our churches.

## IV. Dangers

There is always danger in delay, in doing anything that is worth doing. This is true in sickness. It is also true in farming, etc. It certainly is true in our State Mission work. The world certainly is sin sick. The fields truly are white already unto harvest. Some are trying to lead some of our churches out of our Convention Mission work and even taking possession of church buildings which have been partly paid for with our State Mission funds. While we State workers and other Mississippi Baptists might be "busy here and there," some lost will die and go to hell and some saved people will be misled and will follow wrong methods of procedure on Life's journey. What will our answer be to God?

## V. Progress

Progress is good on every kind. Our Cooperative Mission Program has grown rapidly the last three years, especially, since we had that great Evangelistic Conference in Baldwin little more than two years ago. At that time, a few of our Baptist people were misinformed about Mission work, but now they know the truth through personal messages, through the Baptist Record and good literature. In some counties, Associational Missionaries can help greatly. More aid to worthy pastors will also help. With 4 State Evangelists and a good Stewardship emphasis along with our soul-winning work, we can lead Mississippi Baptists to victory for Christ. There is plenty for every one to do. When people know the TRUTH about the Word and His Work, they gladly cooperate as "laborers together with God."

—BR—

We just closed our second year as pastor here last Sunday—baptized four, which makes sixteen within recent weeks. Expect to have our revival in September. Will be in revivals in my old home county of Lincoln, July 20th and week following I will be at Mt. Morian. July 27th begin meeting at Topisaw.

—MONTIE A. DAVIS

The Editor spent the first week of his vacation down on the Coast.

## Mississippi Woman's Missionary Union

### EVANGELISM IN THE CAMPS

Taking the Gospel of our Saviour into the R. A. Camps is taking it right where the boys live! Sometimes I fear that boys (and people generally) think that the Gospel of Christ is merely to afford the preacher his subjects for the pulpit, never once realizing that Christianity should be the regulative center of one's life. In the round of things in the course of a week, we do many unrelated things. Boys, for instance, will swim, read a book, play ball, play tennis, go to the theater, perhaps work a bit, eat, and sleep. Then as another matter of routine, they go to church on Sunday, throwing in a dash of religion with the other things, and often fail to realize that all else they do ought to be regulated and controlled by a very vital religion. We have failed as Christians to let Christ control all we do. We have failed to make Him the Lord of our lives.

We may account for this failure, in a measure, in that Christ has not been demonstrated by religious leaders to the masses of non-Christians so as to make them see that not only does Christ seek to be the regulative center of one's life, but indeed He can be! This is where Evangelism in the Camps scores a hundred. The pervading influence there is Christian. A boy is talked to about making Christ his Savior while on the way to the swim-hole, while his side is at bat during a ball game, while he sits at the dinner table with a consecrated counselor, at night while he lies on his cot looking at the stars. He can not but be impressed that he can take Christ with him anywhere he goes, and wherever he can not take Christ with him anywhere he goes, and wherever he can not take Christ along, then he ought not go himself. He comes to see that the religion of the Lord Jesus Christ is a real thing; that it is something that a red-blooded boy needs.

I was pastor at the State Intermediate R. A. Camp. I saw consecrated young men from Mississippi College with their Bibles opened before some Intermediate boy, away from the crowd, showing him what God's Word says about how a lost sinner becomes a child of God. I had this same privilege with many of the unsaved boys. All other preachers on the camp availed themselves of the same opportunity. Then we saw many that week take a public stand for Christ, accepting Him as Savior and Lord.

In these camps, in a significant way, boys seem to take up the challenge Christ throws out to them. They seem to grasp what Christ expects of a boy when He become his Savior, and grasping that, they love Him. Christ is presented to the boys in these camps as the Regulative Center of all they do, of all their life.

EDWARD L. BYRD

Holly Springs

(I did not attempt to set forth valuable instruction given these boys in other fields, such as missionary education, because the subject called merely for evangelism. However, I am sure that the impression left from these articles from camp pastors about the evangelistic work in the camps, will be supplemented by other information which will indicate more in detail the nature of the entire work in these camps. What a blessing it would prove to all church members if they had those missionary addresses given by Dr. Goener!)

E. L. B.

### A CAMP PASTOR'S TESTIMONY

I should like to give my word of testimony as to the value of the fine Christian camps you have been providing for our boys and girls. I shall confine myself largely to the Junior Royal Ambassador Camp for the simple reason that this is the place where most of my experience happened which I have to relate.

It was my privilege to attend the Junior R. A. Camp at Tombigbee State Park last summer tak-

ing twelve of our boys from Pontotoc with me. I merely went with the boys as an interested pastor. I had no offered connection with the camp, but once there I soon found myself as much a member of the camp as any of the boys. It was my privilege to worship, study, play, fellowship, eat, and sleep with the boys and counselors. I came back home and to my church to baptize several of our boys into the fellowship of our church forever sold on the value of such Royal Ambassador Camps as this proved to be.

To my very great delight Mrs. S. B. Cooper invited me to attend the camp this summer at Tombigbee State Park in the capacity as camp pastor. Thirteen of our Pontotoc boys attended with me. Again I tasted of the wonderful experience of an R. A. Camp.

Perhaps you would like to know why I speak so highly of these Christian camps. Here are some of the reasons: 1. The personnel of the leaders of the camp was of such type that I would like for every boy in our churches to have the privilege of contact with them. Mr. Ivy Loy Bishop is a young man who will be a blessing to any boy. His assistants were all of the very best. Consecrated, lovers of the Lord, and lovers of boys. 2. The program was constructive, interesting and comprehensive. It was such a program as every boy should have the privilege of taking part in. 3. The spiritual atmosphere of the camp from beginning to end was significant. This did not just happen. The camp director saw to it that this was the case. 4. The missionary emphasis proved a great challenge to all the boys. This phase of our worldwide program becomes a reality to the boys who attend these camps. 5. The many appeals made to the boys to live lives wholly consecrated to God and His service leave lasting impressions. 6. The fellowship of these fine boys from various churches is invaluable. 7. Last but not least, is the opportunity under most favorable circumstances provided by the director for soul-winning among the lost.

One of the greatest joys of my life I connect with my experiences as camp pastor in 1941. At the closing service there 31 who come forward confessing Christ as their personal Saviour publicly. The boys were asked to remain after dismissal to give their names to the director. Twenty-seven complied with the request. Of course, this is not the result of the work of the camp pastor, but to the work of the director and counselors who had the winning of these lost boys on their hearts as one of the major responsibilities and opportunities.

I am of the opinion that hereafter more should be said of the need for pastors to attend these camps. They will prove a great blessing to the pastors as well as to the boys.

B. B. HILBUN, Pontotoc

The evangelism in the R. A. camps was sane and Scriptural. It was taken seriously, but there were no high-pressure methods used. Every boy was talked to by at least one person, and most of them by more than one, in an effort to make the plan of salvation clear and plain and lead them to accept Christ as their Saviour. They understood that they were not being asked to join a church. This follows genuine conversion. Then in the service the plan of salvation was presented and the opportunity was given them to make a public profession of faith in Jesus. This was a glorious hour in our camp at Summit with absolutely no high pressure, every one who was not already a Christian came forward and took his stand for Christ.

I had never attended an R. A. camp before and did not know just how valuable they were. I am sold on them now. Every R. A. should have the privilege of attending these camps. Every thing that is done is done for the spiritual welfare of the boys. The same is true with the G. A. camps. We should be thankful for this provision that is made for the boys and girls.

W. L. HOLCOMB, Prentiss

### EVANGELISM IN THE CAMPS

One of the richest opportunities for evangelism is found at the camps fostered by the Baptist W.

M. U. of Mississippi and other states. Especially are the fields ripe unto harvest at the Junior R. A. Camps. At Choctaw Lake near Ackerman in June thirty-one of the fifty-one boys were found to have never made a profession of faith in Christ. Most of the boys were ready to be reached. The majority were from Christian homes, were members of the Sunday School and the Training Union as well as the R. A., read their Bibles daily and knew how to lead in sentence prayers. All they needed was to have someone in the proper environment to tell them the plan and meaning of salvation.

The camp furnished the Christian environment and leadership. Christ was at the center at all times. The morning watch, mission study period, memorization of Scriptures, message by the camp pastor, evening vesper service and the family altar in each cabin constituted the spiritual emphasis of each day. Most, if not all, of the lost boys were personally interviewed by the camp pastor or one of the consecrated counselors. On the final day a simple Gospel message was presented by the camp pastor and an invitation to accept Christ as Savior and Lord was given. It was not surprising that twenty of the thirty-one lost boys at Choctaw Lake accepted Christ. They were ready to be won.

Some have felt such an opportunity for profession of faith takes advantage of the young boys and they do not know what they are doing. This is not true. The boys were partially prepared by their home and church background. The spiritual atmosphere of the camp was ideal. The pastor in his invitation emphasized personal conviction, urged them not to come forward unless they knew what they were doing, and warned them against being led by the action of another. The demands of Christ upon His followers were clearly pictured. The professions of faith were followed by a letter to the different pastors suggesting that they follow up the professions of faith and enlist the boys in church membership. With the use of this preparation and procedure the accusation of "wholesale salvation with no meaning" turns out to be merely the reaping of ripe souls for Christ.

Truly, every pastor and Baptist should appreciate the work of the W. M. U. in these camps and realize that this is just another example of how our mission money is being profitably used.

NILES PUCKETT, Brooksville

It was a real joy to me to have the privilege of being Camp Pastor for the Junior R. A.'s. There was a fine group of boys enrolled at the Camp, about one-half of whom were unsaved. Then, it was a real pleasure to be associated with Ivy Lay Bishop and the other fine, consecrated young men, who worked faithfully and wisely with the boys. At the last service a large number of the unsaved boys made profession of faith in the Lord Jesus. This splendid response was due for the most part to the personal work done in private contacts by the young men in charge of the camp.

May I thank you again for the privilege which was mine for those few days at the Camp at Oxford, and may I heartily endorse these camps to parents and boys, for they will play a noble part in rightly influencing those who attend.

J. W. SILER, Calhoun City

BR

Pastor A. A. Ward had his cousin Rev. H. H. Ward with him at Midway Baptist Church in Leake County the week following the second Sunday in July. There were eleven additions, six for baptism, two by letter and three by restoration. The people rejoiced.

In a meeting in Union Church, Smith County, in which Brother D. W. Moulder had the assistance of Brother Roe Wilson, there were five additions, with many young people volunteering for special service.

The sum of \$25.00 was turned over to the treasurer of the Kossuth Baptist Church Sunday from Corporal Thomas Leatherwood, Camp Blanding, Florida, as part of his tithe. His work in Blanding is outstanding. His church is proud of his record.

It is dead members that make a dead Church! Are you one?

## CONVENTION BOARD MEMBERS



F. M. PURSER  
Lafayette County



F. JEFF EUBANKS  
George County



W. E. LEE  
Panola County



JEWETT J. BURSON  
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Calhoun County



J. D. FRANKS  
Columbus Association

## MISSISSIPPI BAPTIST S

State Mission W. M. U. Season Of Prayer, September 16-19 -



J. S. Deal, Silver City—Pastor—  
Evangelist in Deer Creek Association.  
A worthy representative of State  
Missions.



E. Y. Soileau, Catchings—Pastor—  
Evangelist, Deer Creek Association.  
Through State Mission aid you send  
him to preach the gospel to hundreds  
of people in this needy field.

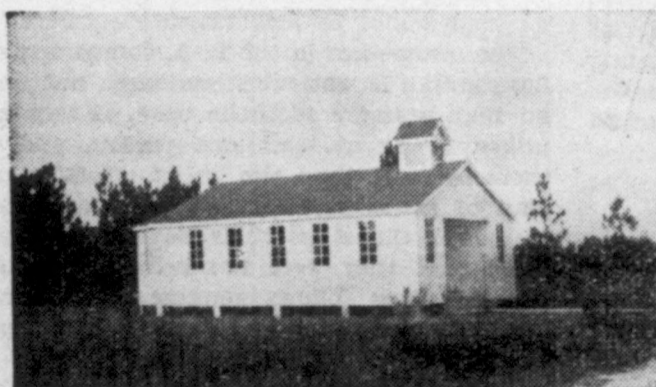
## JESUS SAID:

"Go ye therefore, and teach  
all nations, baptizing them  
in the name of the Father,  
and of the Son, and of the Holy Ghost."

REV. B. F. ODUM,  
One of our 46 State,  
Missionary Pastors



## SPENCER MEMORIAL BAPTIST CHURCH



This splendid rural church  
house in Jackson County is  
in part the fruit of State  
Missions.

## MORE FRUIT OF STATE MISSIONS

The Tabernacle Baptist Sun-  
day School, Greenville, Mis-  
sissippi, Reverend J. R. Eu-  
banks, pastor.



## Other Board Mem

We regret that we were unable  
pictures of the following Board  
We list them that you may get  
picture of these faithful servants

W. B. May	Be
S. T. Graham	Itawa
Charlie Morgan	New Libert
H. H. Bethune	Ne
J. D. Ray	Oktib
T. R. Coulter	
C. E. Patch	Pre
W. H. Wood	Ra
N. D. Timmerman	Riversid
C. W. Baldrige	Sunfl
J. R. G. Hewlett	Tallaha
J. B. Parker	TI
W. R. Cooper	Wal
M. H. Barkley	W
G. E. Denley	Yalob
D. I. Young	Y
J. B. Dorroh	Zion
G. O. Parker	Sim
J. A. Stewart	
S. P. Andrews	Chick
Geo. P. White	Co
R. R. Brigance	Covin
J. D. Davis	Deer Cree
W. W. Kyzar	Fra
G. C. Hodge	
J. F. Brock	Ja
W. E. Hardy	Ke
P. D. Bragg	
C. Z. Holland	Ma
*E. K. Cox	
R. D. Pearson	No
J. B. Quin	
B. B. Hilbun	Por
D. W. Moulder	
Varda Smith	
L. D. Sellers	C
W. E. Stewart	
W. J. Shoemaker	
S. L. Walker	Jeff
E. D. Hurst	
J. C. Maxwell	
W. B. Abel	Laud
B. E. Phillips	Law
M. P. L. Love	Leban
S. B. Cooper	
C. J. Olander	L
J. M. Walker	M
Joseph Flowers	Montgo
S. P. Powell	Pearl
H. L. Martin	
*J. N. McMillin	W

\*Deceased.

# BAPTIST STATE MISSIONS

September 14-19 — State Missions In The Sunday School, October 26

## Board Members

that we were unable to secure the following Board Members. that you may get a complete list of these faithful servants.

- Benton County
- Itawamba County
- New Liberty Association
- Newton County
- Oktibbeha County
- Perry County
- Prentiss County
- Rankin County
- Riverside Association
- Sunflower County
- Tallahatchie County
- Tippah County
- Walthall County
- Wayne County
- Yalobusha County
- Yazoo County
- Zion Association
- Simpson County
- Clay County
- Chickasaw County
- Copiah County
- Covington County
- Deer Creek Association
- Franklin County
- Gulf Coast
- Jackson County
- Kemper County
- Leake County
- Madison County
- Mississippi
- Noxubee County
- Pike County
- Pontotoc County
- Smith County
- Union County
- Carroll County
- Green County
- Jasper County
- Jeff Davis County
- Jones County
- Attala County
- Lauderdale County
- Lawrence County
- Lebanon Association
- Lee County
- Leflore County
- Monroe County
- Montgomery County
- Pearl River County
- Tate County
- Winston County



## STATE MISSIONARIES IN SPECIAL SESSION AT SOUTHERN BAPTIST CONVENTION IN BIRMINGHAM

Reading from left to right, front row, they are: W. W. Melton, Texas; F. M. Barnes, Alabama; John D. Freeman, Tennessee; Chas. A. Jones, South Carolina; Andrew Potter, Oklahoma; Edgar Godbold, Missouri.

Back row: B. L. Bridges, Arkansas; D. A. McCall, Mississippi; T. J. Watts, Maryland; Rufus W. Weaver, District of Columbia; M. A. Huggins, North Carolina; J. W. Bryant, Virginia; W. H. Knight, Louisiana.

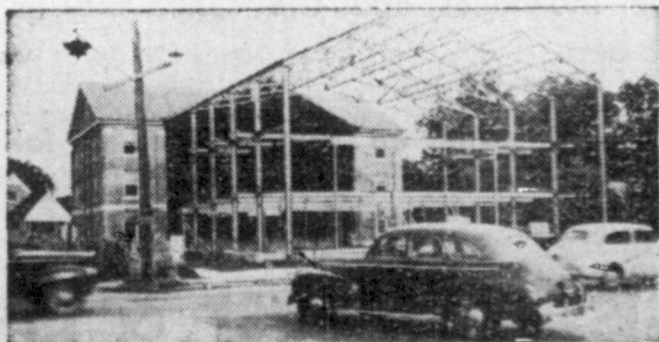
## PRODUCT OF STATE MISSIONS, AND A NEED



The Pascagoula Mission, which State Missions helped to build.



A section of the buildings in the resettlement project at Pascagoula, where hundreds of families make necessary a house of worship and church services.



The framework for the new Educational Building, Pascagoula, made necessary by the rapid growth in population of that church territory.

## CONVENTION BOARD MEMBERS



J. O. WHITE  
Alcorn County



R. A. EDDLEMAN  
Union Association



R. E. PATE  
Tishomingo County



W. A. HEWITT  
Hinds-Warren Association



H. L. RHODES  
Choctaw County



MADISON FLOWERS  
Holmes County



G. E. WILEY  
Grenada County



A. B. WOOD  
Scott County



F. K. HORTON  
Marion County



N. A. EDMONDS  
Clarke County

## Sunday School Lesson

Prepared By  
BRACEY CAMPBELL

### Lesson for August 10

**Introduction:** The author of this epistle is most likely James, the Lord's brother. There are at least three men of this name mentioned in the New Testament: James the son of Zebedee, brother of John, James the son of Alphaeus, James the less, and James the Lord's brother. Many scholars think James the son of Alphaeus and James the less are identical. The James of this epistle does not call himself an apostle, but simply, "A servant of God and of the Lord Jesus Christ." If he was, as we think, the Lord's brother, he was not an apostle, but he was, of course, bound to the Lord by the closest ties. He was one among the most prominent members of the early church. He was the chief pastor and principal teacher of the church in Jerusalem.

I read this entire epistle twice in rather close succession, and the reading in each case occupied eleven minutes. There is nowhere else in so brief a compass as much teaching of practical value for the Christian. The epistle of James may be regarded as the handbook of Christianity. One might almost say that, for a converted man, this epistle contains all the instruction he will need to develop a rounded Christian character.

Of course it is impossible to cover the whole epistle in one lesson. There is enough material here for a full half-dozen lessons, and enough instruction for a whole life-time of living. We shall beg that the readers of this paper spend little time with this article, and much time in reading the epistle.

#### I. Chapter One.

Temptation is to be looked upon by the Christian as an opportunity for development of Christian character.

The Christian who longs for wisdom is to go to God and ask Him; for it is God's delight to have His children come to Him for wisdom, and the oftener they come to Him the more He gives them. Only let men have faith in God. Let all the children of God be humble, knowing that they are as the grass that perishes, and that they have eternal existence and eternal life only as the gift of a gracious God.

God tempts no man, but the man is tempted when he allows himself to be led away by his own desires for things and experiences which God has forbidden to Him. Men are not to be deceived into mistaking the evil for the good. The good gifts come down from heaven, from the Father of Lights, Learn to distinguish the good from the evil. How are men to learn this? By being doers of the word and not hearers only. And how are they to know the things to do? By doing the things they know are right. As they do these they shall gain skill to know the right from the wrong.

#### II. Chapter Two.

The Christian is exhorted to respect people for what they are and

not for what they have. To set the rich in the chief places and the poor in obscure corners, because the one is poor and the other rich is to commit a foolish act in the sight of God. Men are not big or little, good or bad in His sight because they are rich or poor in this world's goods.

Of course these principles are to be applied to the Christian. He is to trust God and be good as a result of that trust. Then he will do good. To undertake to be good by doing good will result in failure. If one shall strive for perfection by observing the law, let him know that he who keeps the whole law except one provision and breaks that, is guilty as though he had broken the whole. A friend over in Alabama showed me his watch. He said he had carried that watch for twenty years, and had had it in the shop once. The mainspring had got broken. But when the mainspring was broken the watch was broken, and the whole works stopped. A man does not have to break every law in order to get into trouble. The only man hanged within my memory in my native county was accused of breaking only one law, and was condemned for that one breach.

"Justified by faith or by works?"

Do you side with Paul or with James? Personally I shall reserve my judgment till Paul and James get into an argument about something. In speaking of faith they both refer to Abraham, citing him as an example. But Paul (Rom. 4:13-25) cites one incident in Abraham's life, and James cites another (James 2:20-23). In Paul's example from the life of Abraham, there was nothing for Abraham to do but exercise faith. There was nothing tangible for him to lay hold of. He was a hundred years old and his wife was ninety, but he believed God in spite of that, with all the evidence except the bare, unsupported word of God, said against God's promise, his faith was called upon to yield unquestioning credence to God. In James' (Chapter 2:20-23) illustration, there was Abraham's living son, the one through whom the line of the faithful was to run, and God said to Abraham, "Offer him as a holocaust to me." If Abraham had no faith, he would do nothing. If he had saving faith, he would do what God said. He proved his faith by his works, and got for himself the title of Father of the Faithful.

#### III. The Thing No Man Can Tame. Chapter Three.

1. The tongue will lead its owner into severe judgment.

"Be not many of you teachers." The office of teacher was and is in great honor. Many people in the churches covet the position of leading teacher in the church. The self-pleasing vanity leads many people to undertake the work of exposition and instruction, and especially in times of stress like that through which the world is now passing, he or she who can speak with authority on the subject of the things which are shortly to come to pass wins a large hearing among those who look for a reader of the future. Against the wish to sit in the place of preeminence, James warns his readers. His warning is not against the desire to teach, but against the conceit which led and

still leads the incompetent to set themselves up as teachers.

"Knowing that we shall receive the greater condemnation." The teacher of this too ready class is almost always ready to cast judgment in cases where he or she fancies the teachings of the Bible find illustration in the life about them. Those teachers who set themselves to judge will find their judgment turned against themselves.

2. The ground of the judgment against sins of the tongue.

(a) The power of the tongue, v. 6.

It is a fire. It is, unbridled, a world of iniquity. Surrender the tongue to an evil heart and it becomes a power for evil in which every variety of it finds a place, and exerts its destroying power.

(b) The power of man, the Lord of nature, to control the tongue. Man unredeemed can not control the tongue. The power to control it must come from God.

3. The mastery of the tongue aids the mastery of the whole body. "If any man stumbleth not in word, the same is a perfect man, able to bridle the whole body." You have seen the rare man or woman whose fine ex-

ample stills the tongue of slander in the mouth of another.

Some months ago I was having lunch at a church function of a woman's organization. At a table adjoining mine, a garrulous old woman was indulging the only specie of conversation in which she is adept, when a fine woman across the same table suddenly raised her voice in an interruption which changed the course of the conversation. That is once the Lord looked with favor on the act of one woman in interrupting another. It was done to stop a sluice of gossip.

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In its sphere of operations this Company has always endeavored to accept the duties of good citizenship. It has formed a working partnership with the more than 300 communities it serves. It has sought to improve the lot of the individual and the community as well as its own.

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## Baptist Training Union

AIM—Training in Church Membership  
AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

S-alvation  
T-eaching  
A-nd  
T-raining  
E-emphasized

M-illions  
I-n  
S-in  
S-hould  
I-nspire  
O-ur  
N-ever ending  
S-incere service

This issue of the Record is especially in the interest of State Missions. All Training Union leaders will want to slip out the center spread and use it in their Union room as a poster. Note the many opportunities of service offered. Lead your union to be a "Missionary" union, not only training, but carrying out the training in practical service in the community, reaching other communities through their gifts to State Missions in the special offering to be taken soon. If we save "ourselves" we will be better able to save others. Or should we put it, if we bring Mississippi to a desire for, and an acceptance of Christ, we will be better able to carry the gospel in an effective way to the rest of the world. Joy cometh through service.

Our Training Union program for the summer is definitely a State Mission program. For four weeks now we have had forty fine young people giving their time in conducting Training Union study courses, and mixing with it in many churches the Vacation Bible School. They have done a noble work, and have set forward our State Mission work in no uncertain way. They stay on the job another week, thus serving five straight weeks. Only eternity will reveal the good they have done. They will have worked in a hundred churches and in thirty associations.

State Missions goes forward as new unions are organized—We are happy to add a new B. Y. P. U. at Sontag, Mrs. B. H. Douglas serving as Counsel and Marten Douglas as president. Congratulations and best wishes.

### Pace B. A. U. Has Good Record For July

Congratulations Pace B. A. U.—This splendid union had a record for July of 80. Group one led with a grade of 90 and group two had a grade of 70. The union has a membership of ten and had an average of 8 in all points for the month. They were proud of the average of 6 visitors for the month. Mrs. A. L. Symonds is the Training Union director, Mr. W. S. Redden president of the B. A. U. and Mr. O. R. Gresham the Corresponding Secretary.

### No Slump At New Hope Church In Lauderdale County

The New Hope church has just

completed two study courses in Training Union, the Young People's Union using the book "Fields of Services in the Church" taught by Mrs. G. C. Vance. The Intermediate Union using the book "Training in Bible Study" taught by Mrs. R. M. Williams. Many songs added to the zest and inspiration of course. On the closing night a social was given. Out door games furnished the recreation, watermelons and other fruits were served as refreshment. The social was directed by Mrs. L. D. Walker. We are glad also to report that five mem-

bers of the B. Y. P. U. who are also members of the Y. W. A. represented our church at the Y. W. A. Camp at Castalion Springs.

H. L. WALKER

We are delighted to have this good report of New Hope church. "No Slump" is the slogan to adopt for the summer.

The bus, chartered by the Lauderdale County Baptist Training Union Association, left Saturday morning July 19 from the First Baptist Church at 6:30 for Ridgecrest. Those persons who went on the bus are:

Charlie Scott, Mary Nell Rawson, Marion, Judy Reid, Russell Virginia and Joyce Hall, Bessie Lloyd, Maude Lloyd, Asa Goldman, Norvita Goldman, Mrs. L. S. Mayo, Lewis Nobles, Edward McDonald, Lillian Rose Blanks, all of Meridian, Bonnie Jean

Montague, Hattiesburg, Mrs. Orr, wife of the pastor of the West Side Baptist Church at Laurel, and a group of five from the same church.

Mrs. L. S. Mayor of Meridian consented to be the mother of the group who went on the bus. Mother Mayo informed us before leaving that she and her children would attend Sunday School somewhere on the road (wherever they were at 10:00 o'clock) between Gainsville, Georgia and Ridgecrest.

The bus came rolling in Sunday afternoon July 27th, all members reporting the most marvelous week of their lives. Later we hope to give individual expressions of some of those who were in the party. Lauderdale is in the "No Slump" group.

IRMOGENE TUCKER

District Secretary

## TO THE MODERATORS OF ASSOCIATIONS—

DEAR FELLOW WORKERS:

At the meeting of your association this year will you please give as much time to the RECORD as your program will permit.

You can be of invaluable service to the RECORD and to Mississippi Baptists by helping to make our people more and more RECORD-conscious, more and more RECORD-minded.

Let me suggest a few specific ways in which you can help with the promotion of our paper:

FIRST: Allow sufficient time on your program for an adequate presentation of The Record's aims and purposes.

SECOND: If you do not already have a general representative of The Record in your association, be sure to elect one when you meet.

THIRD: Make sure that every church in your association has its own Record representative.

FOURTH: Urge the prompt renewal of all subscriptions when they fall due.

FIFTH: See that the EVERY FAMILY plan is explained. This popular and progressive Plan has enabled The Baptist Record to increase its circulation from 4,001 in 1935 to 22,800 in 1941. It must have some merit.

SIXTH: At the very first session appoint some one to receive subscriptions for The Baptist Record. Ask them to send in the names and money promptly.

SEVENTH: Remember that The Record stands for the promotion and the progress of our entire Christian program, and for the highest interests of our Baptist life.

Cordially yours,

A. L. GOODRICH, Circulation Manager.

OUR AIM: To inspire and to inform Baptists and to promote Baptist affairs.

# THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Another month gone! A month of work, of play, of luscious fruit and fresh vegetables, of vacations, of visits and visitors! Some of you have been so busy that you have thought that the Children's Circle could just rock along without you. It can, in a manner, perhaps, but not without missing you sadly, and feeling the loss. You see, our department is supposed to be a circle, and if some of the links in our circle chain are gone, our circle will have skips in it, and the first thing we know it will be lopsided and no circle at all. So I'm sending out this S. O. S. to big and little, young and old who are a part of our circle to "rally 'round." Let's have those new letters and bright suggestions, and an offering too, if you are "willing hearted!" A few Bible questions or a puzzle would be acceptable. If you know something that interests you, it will probably interest us too.

Just to start you off, I'm giving you a puzzle this week on "Foods mentioned in the Bible." To the one who sends me the first correct answers I will give a small prize. The answers must be correct and written neatly so as to be easily read. In order to give those from more distant parts of our state an equal opportunity with those nearer by, the hour and date of the post mark will also be considered. I trust that many of you will be interested enough to try this puzzle.

With love,  
MRS. FRANCES STEELE

## BIBLE STUDY

Stories from the Lives of Bible Heroes  
Elisha and Gahazi

Gahazi was Elisha's servant, and although he had been with Elisha a great deal, he was very different from the prophet. When Gahazi saw Naaman, the Syrian, leave, taking back with him the riches which he had brought to reward the one who should heal him, he began to try to think up some way that he could get his hands on some of those treasures. When Naaman was well out of sight of Elisha, Gahazi ran after him and overtook him. The courteous and grateful Naaman seeing Elisha's servant coming, got out of his chariot to meet him and asked "Is everything all right?" Gahazi answered "Yes, everything is all right, but two young men of the school of the prophets have come unexpectedly to see Elisha, my master, and now my master has sent me to ask you to send him a talent of silver and two changes of clothing for them." Naaman insisted that he take two talents of silver and two changes of clothing, and binding them up in two bags, he gave them to two of his servants to carry for Gahazi. Before they came to where Elisha could see them, Gahazi took the bags from the men and managed to get in the house with them secretly as he thought and hid them. Then putting on an innocent expression, he walked into the presence of Elisha. Elisha looked at him and asked "Where have you been, Gahazi?" Gahazi answered "Nowhere." Then Elisha, who knew all that Gahazi had done, said "Is this a time to be receiving money and garments as gifts? Is this a time to be getting rich? Because of what you have just done, the leprosy that was upon Naaman shall be upon you as long as you live." And Gahazi went out from the presence of Elisha a leper white as snow.

Clinton, Mississippi  
July 24, 1941

Dear Mrs. Steele:

I'm a little girl eleven years old in the sixth grade. I go to church, Sunday School, B. Y. P. U., and G. A., at the Clinton Baptist church. I read the Children's Circle in the Record and enjoy it very much. I'm answering your Guess My Name. I find it is

Rebekah. This is my first time to write to the Circle but hope to write again. I enjoy so much your Bible Study.

BILLIE WHEELA DUKES

Billie Wheela, your newsy note is quite welcome, and your answer to "Guess my name" is correct. Come again. F. L. S.

Newton, Mississippi Rt. 3  
July 28, 1941

Dear Mrs. Steele:

This is my first letter to the Children's Circle. My father gets the Baptist Record and I read the Children's Circle each time. I go to Mount Vernon Church each Sunday that I can. Yesterday and last night I went to another church. The revival meeting started there yesterday. I am hoping to go again tonight. The revival starts at our church next Sunday. I am eleven years old. I am in the Junior class in Sunday School. We have Girl's Auxiliary twice a month. I am a member. I go when I can. I am in the sixth grade in school.

Yours truly,  
EDNA EARL McMAHON

Edna Earl, one way that we can help in our church organizations is by being regular in our attendance. We couldn't have very good Sunday School or G. A. or anything if the members did not go. Could we? "What sort of Sunday School would our school be if every member were just like me?" We welcome you to the circle.

F. L. S.  
Florence, Mississippi  
July 18, 1941

Dear Mrs. Steele:

Inclosed one dollar, our offering for the month of July. Please send fifty cents to our orphanage and fifty cents to our B. B. I. girl. May God bless all the efforts of the Children's Circle in a great way.

Sincerely,  
Intermediate Girls of Steen's  
Creek S. S.

Mrs. J. R. Taylor, teacher  
Mrs. Taylor and girls, the month just would not be complete without your letter and offering. Thank you for the gift and for your faithfulness. I like the way you say "our orphanage" and "our B. B. I. girl." F. L. S.

Olive Branch, Miss.  
July 23, 1941

Dear Mrs. Steele:

I am sending you my Jeannie Lipsey club dues for July and greetings to all the passengers who went to Ridgcrest on Mr. Earl Clark's bus. They were so nice and friendly to me that I like to think of them.

Some time ago I read an article in the Intermediate Counselor entitled "What Ridgcrest meant to me" and I wondered then if it was going to mean that much to me. I think it meant more and I am looking forward already to going back next year.

We have not been favored with a letter from Jeannie and Ann Lipsey in some time. Please tell them we would be glad for them to write us something about Florida if they are still living there. We have been reading Mr. Lipsey's (their father) articles in the Record and find them quite interesting.

With love,  
FANNIE MAE HENLEY

We are glad to know that you are safely home again from that delightful trip to Ridgcrest, Fannie Mae. Perhaps your request for a letter from Jeannie and Ann will inspire them to write. They are now happy to be living in Mississippi. Many thanks to you for the J. L. club dues.

## PARTNERSHIP

I have come from looking at a garden that a young friend of mine is growing. It isn't much of a garden as gardens go, it occupies only a

spot beside a wire fence, and a fair span of the fence. Three or four gourd vines make up the garden.

My friend was digging around the vines a few minutes ago and looking among the leaves for her treasures.

"Now if the sun and the rain are good to me, I'll have something to show you soon," she promised.

Maybe you have a garden, too, and have realized how often you felt dependent upon the sun and the rain to bring your plants to flower and fruit. Or maybe you have turned on an electric light and marveled at how little the light depended on you, how much on hundreds besides you, how much on something outside all mankind.

Paul, long ago, when he was trying to teach humility to some church members, wrote to them: "I planted, Apollos watered; but God gave the increase."

God and men, working together in the world, have performed wonders and miracles. God and men, working together, can produce even greater miracles in the years to come.

—Selected

## FOODS

Mentioned in the Bible

DO YOU KNOW—

1. For what kind of food Esau sold his birthright?
2. What Ruth gleaned in the field of Boaz?
3. What food Jacob sent his sons into Egypt to buy?
4. What was the bread sent from heaven for the wandering Israelites to eat?
5. What kind of birds God sent for the Israelites to eat?
6. What a boy had in his lunch that he gave to Jesus to use in feeding a multitude?
7. Of what foods the Passover feast consisted?
8. Where salt is first mentioned in the Bible.
9. What foods were used to describe Canaan?
10. What Jesus served the disciples for breakfast one morning after his resurrection?

## FINANCIAL REPORT FOR JULY 1941 RECEIVED:

<b>Special to Orphanage</b>	
Fannie Mae Henley, leader—	
J. L. Club No. 1 .....	\$ 1.00
Girl's Auxiliary, Shelby—	
Baptist Church .....	2.00
Leta Mae Lupo .....	.25
Intermediate Girls—	
Plantersville Baptist Church .....	1.00
Primary S. S. Class, McLain—	
Baptist Church .....	.50
Betrie Lee Lipo .....	.10
Barbara Ann and Jane Webb .....	.10
Elise and Joe Shuffield .....	.25
Juniors, Siwel Baptist church .....	.50
Betty Ellen Pruitt .....	1.00
Mary Ellen, John William, —	
Rex, Earl Teel and Maynard .....	.50
Intermediate Girls, Steen's—	
Creek Baptist S. S. ....	.50
F. L. S. ....	.50
Fannie Mae Henly, leader—	
J. L. Club No. 1 .....	.50
Total .....	8.70

<b>Special to B. B. I. Scholarship</b>	
Fannie Mae Henley, leader—	
J. L. Club No. 1 .....	\$ 1.00
Leta Mae Lupo .....	.25
Primary Class, McLain—	
Baptist Church .....	.50
"A Friend" from Meridian .....	1.00
Elise and Joe Shuffield .....	.25
Fannie Lee Greer .....	.10
Mary Ellen, Rex, John—	
John William, Carl Teel, —	
and Maynard .....	.50
Intermediate Girls, Steen's—	
Creek Baptist S. S. ....	.50
F. L. S. ....	2.50
Fannie Mae Henley, —	
Leader J. L. Club No. 1 .....	.50
Total .....	7.10

<b>Grand Total</b>	
DISBURSED:	
To Mr. W. G. Mize for—	
Baptist Orphanage .....	\$ 8.70
Retained on deposit in bank—	
for B. B. I. Scholarship .....	7.10
Grand Total Disbursed .....	\$15.80

BR

"I don't know whether to be a barber or an author."

"Toss for it—heads or tails."

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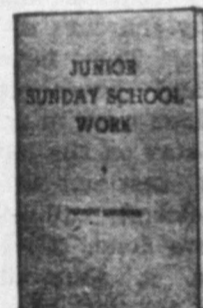
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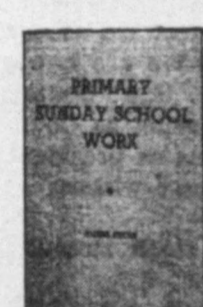
WRITE FOR CATALOGUE

## STUDY

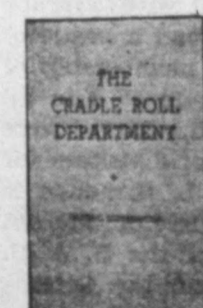
these three new books—for the sake of the children you teach, and to increase your own effectiveness as you lead boys and girls to know Jesus.



**Junior Sunday School Work**, by Blanche Linthicum. Presents opportunities and responsibilities facing workers with Juniors, and experience-tested means of meeting them. C., 60c; P., 40c.



**Primary Sunday School Work**, by Alene Bryan. Experience-grounded, this book combines wise counsel and abundant practical advice for workers with six-, seven-, and eight-year-olds. C., 60c; P., 40c.



**The Cradle Roll Department of the Sunday School**, by Mattie C. Leatherwood. A practical and inspiring book written out of years of personal experience. C., 60c; P., 40c.

## Baptist Book Store

500 E. Capitol Street  
Jackson, Mississippi

## Sunday School Department

E. C. WILLIAMS, Secretary  
JOHN A. FARMER, Associate  
MISS CAROLYN MADISON, Elem. Sec.

### ONLY FOUR LEFT

We have just made a check and found that there are only four associations in the state that have not at this date (July 28) reported Sunday school training awards during the year. This is by far the best record we have ever had in this item.

The four associations not yet reporting are: Itawamba, Lafayette, Panola, and Tippah.

The best record we have ever had for a full year was 1940 when all associations reported Sunday school training awards except three. We are now within one of our best record for a complete year, and yet we have five months to go. If we ever make it 100 per cent, surely this is the year to begin, and then make it an annual matter.

There is no one thing that will further State Missions more than the matter of TEACHING AND TRAINING our people. We may know and not do, but we will not do if we don't know. This goes for evangelism as much as for any other part of our work.

### Lauderdale

One of the greatest pieces of Sunday school training ever promoted by an associational Sunday school superintendent in our state has been done this summer by Mr. W. B. Lowry, the superintendent of the Lauderdale association.

In June and July he worked out a program and put on a course in 15 churches with a total of 180 awards earned. The book used was "The Book We Teach." The book "Building a Standard Sunday School" had already been used in most of those churches. He got teachers in various churches in the association; most of them were business and professional people.

This came about through careful planning far in advance. This only proves what can be done when we really try hard. Many other associations should do the same thing before the summer is gone.

And, these courses were NOT in the city churches, but out in the rural churches. By the end of the year it will make it practically 100 per cent for Lauderdale association, and the large part of the credit is due Mr. Lowry, as he has been willing to be used of the Lord to help train the people for better work.

That kind of State Mission work will tell mightily.

### Greenville

In the city of Greenville, Deer Creek Association, a new Baptist church has been recently organized in the northern part of the city. A tabernacle was built there about the first of June; a revival began then

## SUNDAY SCHOOL GAINS AND LOSSES, 1940

States	Sunday Schools 1940	Gains in Sunday Schools 1940	1940 Sunday School Enrollment	1940 Enrollment Gains
Alabama	2,244	53	243,677	2,050*
Arizona	18	2	3,453	811
Arkansas	937	37	126,012	7,957
District of Columbia	32	2*	18,047	542*
Florida	753	3	121,118	1,842
Georgia	2,304	31	292,474	2,148
Illinois	571	9	63,988	1,256
Kentucky	1,946	50	275,845	6,939
Louisiana	894	44	118,727	5,749
Maryland	101	1	21,926	380
Mississippi	1,367	3*	150,133	1,830
Missouri	1,667	34	212,208	4,804
New Mexico	144	5	24,040	3,077
North Carolina	2,602	36	434,935	4,899
Oklahoma	1,071	25	183,322	3,449
South Carolina	1,196	10	221,469	89
Tennessee	2,099	87	285,242	8,518
Texas	3,130	32	566,112	14,496
Virginia	1,146	14	227,646	869
Totals	24,222	468	3,590,374	66,521

\*Loss

—Quarterly Review.

## TRAINING UNION GAINS IN ORGANIZATIONS AND MEMBERSHIP, 1940

### YOUNG PEOPLE'S RALLY AT MAGEE'S CREEK

The Young People's Rally to be held with Magee's Creek church, Friday, June 27th at 10 o'clock.

Theme—"An Urgent Gospel to Direct Youth."

Hymn—"Jesus Saves."

Devotional—"Wisdom Is Better Than Weapons of War," Eccl. 9:18, Rev. O. F. Moore.

Welcome address—Magee's Creek young lady.

Response—Gene Fortenberry.

Quartet—New Zion young people.

Pantomime—Tylertown G. A.

Report of Camp by Tylertown R. A.

Inspirational address—"Guard that Which is Committed to Thy Trust," II Cor. 3:4, Rev. Earl Cooper.

Lunch served by Magee's Creek W. M. U.

Hymn—"The King's Business."

1:00 p. m. — Devotional, Wylette Holmes.

Prayer—That we do our best to lead Young People to Christ, Dr. W. R. Cooper.

Special music—Salem young people.

Playlet—Knox young people.

Special Music and Readings by Crystal Springs Sunbeams.

Report of committee.

Closing prayer—Rev J. B. Ray.

and closed Sunday, July 6. The church was organized June 29.

A Vacation Bible school began there on Monday, June 30, with the attendance increasing each day, and the enrollment reached close to 200 by the close of the school. A Sunday school was organized on July 6, and on Monday night, July 7, a Sunday school study course began in the book "Building A Standard Sunday School." The school has possibilities of about 300.

That is real State Mission work: Organizing churches and Sunday schools—as well as all the other parts of the work—in needy places where the people do not have easy access to the churches already there. How we do need yet hundreds of mission stations and schools to reach thousands of our people with the Word of God, who will never be reached in our present churches and schools.

—BR—

The church is full of willing people. Half are willing to work, and the rest are willing to let them.

### TEN ROYAL RESOLUTIONS

1. I will study the language of gentleness and refuse to use words that bite and tones that crush.

2. I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

3. I will remember that my neighbors have troubles enough to carry without loading mine on them.

4. I will excuse other's faults and failures as often and as fully as I expect others to be lenient with mine.

5. I will cure criticism with commendation, close up against gossip and build healthy loves by service.

6. I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

7. I will gloat over gains never, but amass only to enrich others and so gain a wealthy heart.

8. I will love boys and girls so that old age will not find me soured and stiff but fresh and free.

9. I will gladden my nature by smiling out loud on every fair occasion and by outlook optimistically.

10. I will pray frequently, think good things, believe in men and so do a full day's work without fear or favor.

—BR—

Sometimes during the past after "great discussions" by the "high and mighty," we have asked ourselves, "Just how much was the Kingdom of God advanced through that consideration?" The answer has echoed, "None." "Just how much of the will of Christ was done?" "None!"

How far from His prayer, "Thy Kingdom Come. Thy will be done on earth as it is done in heaven."

—BR—

Motorist: "Hey, it's pretty fortunate for you this happened in front of a doctor's house."

Victim: "Yeah—but I'm the doctor."

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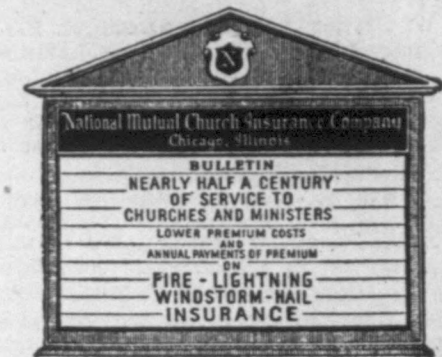
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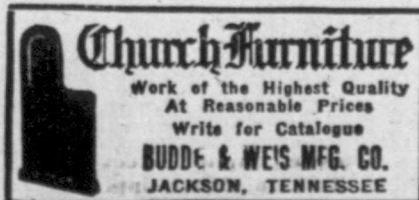
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PAUL M. COUSINS, President, Rome, Georgia.



### FIFTY YEARS OF STATE CONVENTION WORK AMONG SOUTHERN BAPTISTS 1890-1940

#### The Scope Of This Survey

In the table which follows we have sought to summarize, not the work of the Southern Baptist Convention, but all the work of all the State Conventions among Southern Baptists.

We have omitted only one main feature of state convention work—that of the orphanages. And we have omitted this feature because in a separate article we are presenting in this issue a special survey of orphanage work, prepared by Dr. W. W. Barnes, professor of Church History in the Southwestern Baptist Theological Seminary at Fort Worth, Texas. However, we felt it necessary to depart from this plan in one item in this survey—the Southern Baptist Hospital at New Orleans. We included it among the state Baptist hospitals because its largest service is to the City of New Orleans and the people of the State of Louisiana—which, taken together, constitute one of the greatest mission fields of the Southern Baptist Convention.

It will be noted also that we have presented the number of missionaries and workers of all departments of state convention work, and not simply those employed in state mission work. As a matter of fact, the cause of state missions, once so prominent in all our state conventions, has long since become a minor feature of state convention work in practically all the states.

In this connection, we had special difficulty in ascertaining the number of missionaries and other state convention workers, in all departments. This was so because most of the state convention annuals do not give the number of missionaries and other employees, and we were forced to make the best estimates possible.

Finally, it will be noted that we have not attempted to tell the story of all departments of state convention work through the past fifty years, but only to present the picture of the amazing progress which the convention work has made during the past fifty years. To this end we have made a summary table of the work in each state and then brought together the combined figures for all the states—thus attempting to present a summary of all state convention work in the bounds of the Southern Baptist Convention in the one table which follows:

### FIFTY YEARS' PROGRESS OF STATE BAPTIST WORK In the Bounds of the Southern Baptist Convention 1890-1940

NOTE: The tabulation presented here includes all the work of all our State Baptist Convention—State Missions, Schools and Colleges, Orphanages, Hospitals, Publications, and all other departments

Items	In 1890	In 1940	Fifty Years' Gain
1. Population of Convention	22,789,752	45,801,184	23,011,432—101.0%
2. Churches	14,703	25,018	10,315—70.2%
3. Ordained Ministers	8,555	22,493	13,938—162.9%
4. Baptisms in Year	77,528	269,155	191,627—247.2%
5. Church Members	1,194,654	4,949,174	3,754,520—314.3%
6. Sunday Schools	8,556	23,754	15,198—177.6%
7. Enrolled in Sunday Schools	493,490	3,523,853	3,030,363—614.1%
8. B. T. U. Organizations	140	49,389	49,249—35,177.9%
9. Enrolled in B. T. U.'S	4,114	874,791	870,677—21,163.8%
10. W. M. U. Organizations	2,086	39,720	37,634—1,804.1%
11. W. M. U. Membership	48,790	746,846	698,056—1,430.7%
12. W. M. U. Contributions	\$ 37,905	\$ 2,556,442	\$ 2,518,537—6,644.3%
13. Church Property	\$12,769,683	\$214,724,695	\$201,955,012—1,581.5%
14. Schools and Colleges	64	63	Loss 1—-1.6%
15. Instructors	591	1,805	1,214—205.4%
16. Students	9,914	27,326	17,412—175.6%
17. School Property	\$ 4,353,180	\$ 40,800,769	\$ 36,447,580—837.3%
18. School Endowment	\$ 2,241,000	\$ 25,657,213	\$ 23,416,213—1,044.9%
19. Orphanage—See survey by Dr. W. W. Barnes in this issue.			
20. Hospital Property	\$ 50,000	\$ 15,268,100	\$ 15,218,100—30,436.2%
21. Patients Cared for	145	116,709	116,564—80,389.0%
22. State Missionaries and Workers	1,467	3,150	1,683—114.7%
23. Gifts to Missions and Benevolences	\$ 617,299	\$ 6,267,262	\$ 5,649,963—915.3%
24. Departments of State Work	112	233	121—108.0%
25. Total Baptists (White and Colored)	2,444,639	8,891,430	6,446,791—263.7%

\*Star indicates careful estimates where definite statistics were not available.

### FIVE LINES OF UNBELIEVABLE PROGRESS

A careful study of the preceding table, giving the grand summary of the progress of state convention work through the past fifty years, will discover five lines of unbelievable progress.

1. **Amazing General Progress.** Note, for example, the following six phases of development, covering the progress of Southern Baptists along general lines. During the past fifty years (1890-1940):

- (1) The population increase has been 101 per cent.
- (2) Baptisms have increased 247.2 per cent.
- (3) Church members have increased 314.3 per cent.
- (4) Sunday school enrollment has increased 614.1 per cent.
- (5) Gifts to missions and benevolences have increased 915.3 per cent.
- (6) Church property has increased 1,581.5 per cent.

We wonder if that record can be matched anywhere in the world.

2. **Greatest Record of Evangelism in Modern Times.** During the past fifty years (1890-1940), Southern Baptists have won to Christ and baptized a grand total of 7,603,955 persons, or an average of 152,079 per year for fifty years—a record which no other single denomination in America has ever approached. What is more, they began this marvelous record by baptizing only 77,507 in 1890, but have gradually increased this number up to 269,155 in the year of 1939. The ratio of baptisms per church member, however, was actually better in 1890 than it was in 1940. For in 1890, there was one baptism to every 15.4 members in Southern Baptist churches; whereas in 1940, there was only one baptism to every 13.4 members in these churches.

As may be seen by the table which follows, the record of baptisms by decades makes an interesting study: In the first decade (1890-1899) there were, for example, a total of 879,113 baptisms, or an average of only 87,911 baptisms a year.

In the second decade (1900-1909), however there were 1,138,519 baptisms or an average of 113,852 baptisms per year.

In the third decade (1910-1919) there were 1,393,477 baptisms, or an average of 139,347 baptisms a year.

In the fourth decade (1920-1929), there came the greatest gain in Southern Baptist history—a total of 2,010,826 baptisms, or an average of 201,083 baptisms annually.

While in the fifth decade (1930-1939), there were 2,182,020 baptisms or an average of 218,202 baptisms a year.

The record for the fifty years, taken year by year, also by decades, stood as follows:

Years	Baptisms	Years	Baptisms
1890	77,507	1910	134,440
1891	81,800	1911	132,396
1892	82,478	1912	123,471
1893	93,842	1913	137,396
1894	105,190	1914	151,441
1895	90,877	1915	168,235
1896	97,557	1916	160,497
1897	98,984	1917	148,699
1898	77,243	1918	113,833
1899	73,635	1919	123,069
Total, 1st decade	879,113	Total, 3rd decade	1,393,477
Yearly average	87,911	Yearly average	139,347
Years	Baptisms	Years	Baptisms
1900	80,465	1920	173,595
1901	95,610	1921	233,571
1902	108,517	1922	224,844
1903	103,241	1923	195,864
1904	103,021	1924	209,676
1905	105,905	1925	224,191
1906	124,911	1926	193,279
1907	129,152	1927	197,155
1908	146,717	1928	183,020
1909	140,980	1929	175,631
Total, 2nd decade	1,138,519	Total, 4th decade	2,010,826
Yearly average	113,852	Yearly average	201,083
Years	Baptisms	Years	Baptisms
1930	198,579	1937	204,587
1931	211,253	1938	256,814
1932	226,855	1939	269,155
1933	211,393	Total, 5th decade	2,182,020
1934	209,364	Yearly average	218,202
1935	202,047	Grand total	7,603,955
1936	191,993	50-year average	152,079

3. **Almost Unlimited Internal Development.** However, it is only when we begin to study the internal development of Southern Baptist churches that we come upon the greatest gains that have come to Southern Baptist work during the past fifty years. Look at these staggering facts:

- (1) The number of churches have increased 70.2 per cent.
- (2) The number of Sunday schools have increased 177.6 per cent.
- (3) The W. M. U. organizations have increased 1,804.1 per cent.
- (4) The B. T. U. organizations have increased 35,177.9 per cent.

Then consider these further facts:

- (1) The number of church members have increased 314.3 per cent.
- (2) Enrollment of the Sunday schools has increased 614.1 per cent.
- (3) W. M. U. enrolled membership has increased 1,430.7 per cent.
- (4) B. T. U. enrolled membership has increased 21,163.8 per cent.

Unfortunately, we do not have any definite statistics for the number of Brotherhoods, or their enrollment in the churches; but the gains would perhaps match that of some of the other auxiliary bodies within the churches.

4. **Great Gains for Baptist Institutions.** Confining ourselves to the state schools and colleges, while there has been a net loss of one institution, the student body has made a gain of 175.6 per cent, the school property has made a gain of 837.3 per cent; whereas the school endowment has increased 1,044.9 per cent.

The hospital property, on the other hand, has increased 30,436.2 per cent; while the number of patients treated has shown a net increase of 80,389 per cent!

The marvelous gains of the orphanage work is set out in special survey by Dr. W. W. Barnes and published in this issue.

5. **Property Gains Beyond Our Imagination.** For most of us, it is difficult to conceive the gains in physical properties, invested funds, etc., which have been gathered by the various state conventions during the past fifty years. Here are some of the main items:

(1) School and college property and endowment have increased from \$6,594,180 in 1890, to \$66,457,982 in 1940—representing a net gain of \$59,863,802.

(2) Hospital property has increased from \$50,000 in 1890, to \$15,268,100 in 1940—representing a net gain of \$15,218,100.

(3) Orphanage property has increased from \$25,000 in 1890, to \$6,808,361 in 1940—representing a net gain of \$6,783,361.

(4) Church property, belonging to the local churches in the several states, has increased in value from \$12,769,683 in 1890, to \$214,724,695 in 1940—representing a net gain of \$201,955,012.

(5) That is to say, the several state conventions, now in co-operation with the Southern Baptist Convention, owned property valued at \$19,438,863 in 1890, but they have witnessed the increase of this property, during the past fifty years, to where it is now valued at \$303,259,138 or a total net gain of \$283,820,275 in spite of some serious losses, an average yearly net gain of \$5,676,405.

—The Quarterly Review.

BR

### B. T. U. GAINS IN 1940, BY STATES

States	Total Unions 1939	Total Unions 1940	Gains and Yosses	Enrollment 1939	Enrollment 1940	Gains and Losses
Alabama	3,393	3440	47	59,517	57,842	1,675*
Arizona	73	102	29	978	1,306	328
Arkansas	2,507	2,731	224	45,100	49,252	4,152
District of Columbia	105	105	—	2,377	2,411	34
Florida	1,859	2,048	189	32,477	35,838	3,361
Georgia	3,217	3,424	207	63,369	67,687	4,318
Illinois	831	837	6	12,907	13,190	283
Kentucky	2,799	2,751	48*	51,083	50,423	660*
Louisiana	2,306	2,435	129	39,339	41,579	2,240
Maryland	281	273	8*	4,563	4,441	122*
Mississippi	2,515	2,587	72	44,133	47,104	2,971
Missouri	3,360	3,420	60	50,345	51,429	1,084
New Mexico	453	524	71	6,857	7,989	1,132
North Carolina	3,880	3,919	39	70,810	76,344	5,534
Oklahoma	3,958	4,055	97	68,373	70,133	1,760
South Carolina	2,525	2,664	139	46,165	49,007	2,842
Tennessee	3,660	3,813	153	67,043	70,016	2,973
Texas	9,883	10,459	576	175,034	187,565	12,531
Virginia	1,784	1,916	132	34,321	36,133	1,812
Totals	49,389	51,503	2,114	874,791	919,689	44,898

\*Loss

—Quarterly Review.

### THE MISSISSIPPI NEGRO AND RELIGION

Mississippi has a population of two million people. Of this number approximately one-half are negroes. Of the one million negroes in the state, only 332,322 are identified with the church. According to the statistical report published by the National Baptist Convention, Inc., for the year 1940 two-thirds of the negroes in Mississippi do not belong to any church. Think of it! With all the teaching and preaching we have had among Negroes in the state since emancipation, the task of evangelism is still far from being accomplished.

It is evident that the major part of crime in the state is done by people who are not members of the church. I talked with a judge of one of our courts not long ago, and he told me that about nine-tenths of the people brought before him for trial do not belong to the church. His statement of course included people of all races, however, I believe it could be applied to the negroes of Mississippi alone with equal certainty.

Crime among negroes is found mainly in that group which has no direct connection with the church. While on an observation tour of the county jail in Jackson about a year ago, I asked eight prisoners concerning their church affiliations, and found that six were not Christians, one professed religion but never joined the church but drifted away from it within a year after he was baptized. What was true in this group of prisoners could be said of most groups in the state.

To eliminate crime among the negroes of Mississippi it is necessary to improve their educational status, decrease the number of unchurched people among them, and provide for them a more efficient ministry. Because of the lack of education and the scarcity of efficient ministers, the negroes of Mississippi provide a fertile field for the teachers of false doctrines, and to the leaders in the Catholic church.

When the Natchez disaster occurred in the spring of 1940, in which more than two hundred negroes lost their lives, the Catholics found in this a great opportunity to spread their doctrine and win adherents. They offered material help to the families in distress and so impressed them with the advantages of Catholicism that many accepted their faith. Today, while the state to a great extent is neglecting its duty toward the negro, and protestantism seems to be indifferent, Catholicism is providing buses for the negro youths and is indoctrinating them in the faith of the Catholic church.

Now what can be done to save the negroes from crime, false doctrines, and the Catholic church? Here is a great opportunity for the protestant churches. They can help to mold sentiment in favor of better educational advantages for the negroes of Mississippi; help to develop a more efficient ministry; and encourage the negroes to build fewer but more modern churches. If the protestant churches, they will hasten the time when the practical application of the teachings of Jesus will transform this state of ours into a veritable paradise.

### MEXICAN MISSION IN THE DELTA

J. G. Chastain, Lexington, Miss.

A year ago Rev. C. J. Olander, the busy pastor at Morgan City, Miss., came to Lexington, Miss., and drove the writer into the Delta—forty miles—to preach to the Mexican cotton-pickers. These newcomers are illiterate, and ignorant of the Gospel, some of them perhaps never having seen a Bible. But they seem anxious to hear and learn.

Only one of the Mexicans knew enough English to serve as interpreter. In this particular his services have been invaluable.

After some difficulty and delay, we found Spanish Bibles and New Testaments in the United States, but at last had to order hymn books from Mexico.

Brother S. A. Thompson, the Sunday-school superintendent in Morgan City, does not speak Spanish, so he resorted to the following expedient: He had Senor Jose Lazoya, his interpreter, pronounce a verse of Scripture for the Mexicans in Spanish, then he explained it in English, and in turn Sr. Lazoya interpreted the explanation to the class. Verse after verse is treated so, until the lesson is completed.

Much progress has been made during the past year. Two Sunday-school classes were organized. They use the Sunday-school leaflets to fine advantage. They also join singing many fine Gospel hymns together, to the enjoyment and benefit of all.

The Mexicans' Christmas festival, held Sunday afternoon, December 22, was a brilliant success. They are starting off the new year with high hopes. I try to visit them once a month, with a preaching service to supplement the Sunday school work.

Five years ago we organized a Mexican mission near Hughes, Ark. Now they have their own Mexican pastor, and are making progress along many lines. Many have been converted and received into the Hughes Baptist Church, which fosters the mission.

There are thousands of Mexican laborers in the Delta. Yet the two Spanish missions mentioned above are so far as I know, the only ones of any denomination to be found in the Mississippi Valley between St. Louis and New Orleans.

Many of these people have come here to stay. They will make better citizens if they are educated and evangelized. Those who return to Mexico could become active, self-supporting missionaries of the Gospel of Jesus Christ. Let us pray that the Lord may send rich blessings down on the hearts and lives of these "strangers within our gates."

### VALUE OF A SMILE

"The thing that goes the farthest  
Toward's making life worthwhile,  
That costs the least and does the most,  
Is just a pleasant smile.

It's full of worth and gladness, too.  
With manly kindness bent.  
It's worth a million dollars  
And doesn't cost a cent."

Results are obtained by people who are willing to get in the thick of things and do the work that needs to be done.—Ex.

### NEEDY FIELDS

By N. L. Lee

It is a known fact that within recent years many of our country churches have become needy fields for state mission work. The consolidation of schools which has transferred the educational and social interest of parents and children; the doing away with Sunday morning services on the part of many churches and being content with only an afternoon service and a supply pastor; the economical conditions and various other causes have contributed to this sad fact. Yet, these needy churches are not hopeless, but rather afford a real missionary opportunity. There are as many people, and in many instances, more people living in these church communities than ever before. It was my privilege to do the preaching in one of these rural churches in a recent county-wide revival. I found the people very appreciative and responsive. Yet the church is badly run down through neglect. One could see that the church was not what it used to be. They are in need of a new building and should have two Sunday morning and evening services, but in their present circumstances this is impossible. Many people living in the community are not connected with any church and many who are members are inactive. Yet, there are the faithful ones who are carrying on as best they can. What is true of this community is not true of all our country churches, for many of them are still thriving churches. But this is the condition of a large number of our country churches. It seems to me that Mississippi Baptists should recognize this need and set our hearts to the great work of helping these churches all we can through state missions.

—BR—

### "IN THE BYWAYS AND HEDGES"

Evangelist J. M. Walker, Aberdeen, writes: "I want to thank you for your good letter of commendation for the little evangelistic work I am trying to do in every nook and corner in Monroe county. I am now in my third meeting of this kind at Bartons Ferry, and reaching a mass of people untouched by any church. I go from there to the Government Air base just across the river some few miles from where I now have my tent. I am greatly concerned about giving the gospel to those now are victims of "Holy Rollerism" and have nothing. I have just had a round with one of those Holy Roller preachers, so called. Three days after I pitched my tent, they built a bush arbor within 300 yards. But the second night I put them out of business by not even referring to them, but just going right on and giving the people the real gospel from the Bible, and their crowds all left them and came to my meeting. Had a great meeting. This is purely fundamental mission work, in our State."

—BR—

A gentleman cruising in the Mediterranean wrote home to his son: "I am now standing on the edge of the precipice from which the ancient Spartans flung their defective children: I am sorry you are not with me."

### MISSIONS AND MISSIONARIES

The first sin committed by Adam plunged the whole world into darkness and made it necessary that God in his own infinite way offer a plan of salvation to mankind. This plan was perfected on the cross by Jesus Christ and "whosoever will" through Him may inherit eternal life.

Surely the lost souls of the Mississippi Delta were included in God's "whosoever." In my journeys through a part of Deer Creek Association I find family after family of lost people. People who have no knowledge at all of God's plan for man. In one home there were several children of Junior and Intermediate ages who had never been to a white church. The father and mother could not recall the last service they attended. The Gospel must be carried to these people if they are to have it.

Numbers of these people have no way, do not think themselves properly dressed and for various other reasons hesitate to go to church. We can't relieve them of their poverty or remove other obstacles in their way, but we can make the best of this tragic situation by carrying to them the old, old story. Mississippi Baptists must multiply their efforts to lift these less fortunate people out of their spiritual darkness into the sunlight of a Saviour's love.

There has been a great deal of land cleared and is being settled by white families. Many are buying small plots of land and will be permanent residents of that community. In one particular settlement there is an urgent need for a place of worship. The Holiness people are working hard for a toe hold and are gaining ground fast. Isn't that a challenge to us?

Nine out of every ten to whom I've talked about his soul have shown a friendly interest. There have been three professions of faith in one small community and several have rededicated their lives to Him as a result of personal contact.

Certainly the fields are white, but the laborers are few. We still have His promise that if we go He will go with us—thus our efforts will not be in vain. Mississippi Baptists will go, and teach, and win the lost within our own state to Christ.

J. S. DEAL

Missionary in Deer Creek Association  
Department of State Missions.

—BR—

### DON'T QUIT!

Don't quit!  
A winner never quits,  
He shoots until he hits;  
A quitter never has been known to win,  
He quits about the time he should begin;  
Don't quit!  
The greatest is not whether fast or slow the pace—  
You know the turtle and the rabbit had a race—  
It's rather, can you stick until you reach the place  
Where rich rewards are giv'n, where sound the words of praise;  
"Almost" and "nearly" will not do,  
You've got to stick the whole race through;  
Don't quit!

—David F. Nygren.

## SUNDAY SCHOOL "POSSIBILITIES" IN THE SOUTH

How many people in Sunday school in the South? How many not in Sunday school, white and colored? Here is the answer in 1926 and in 1933:

States	In Some Sunday School	Not in Any Sunday School	Total (Estimated) Population
1. Alabama	671,738	1,877,212	2,549,000
2. Arizona	49,539	345,461	395,000
3. Arkansas	430,696	1,492,304	1,923,000
4. District of Columbia	91,139	448,861	540,000
5. Florida	348,523	1,014,477	1,363,000
6. Georgia	629,191	2,541,809	3,171,000
7. Illinois (S <sup>W</sup> )	265,383	1,558,612	1,824,000
8. Kentucky	546,439	1,991,561	2,538,000
9. Louisiana	271,317	1,662,683	1,934,000
10. Maryland	364,009	1,232,991	1,597,000
11. Mississippi	438,804	1,351,814	1,790,618
12. Missouri	720,738	2,789,262	3,510,000
13. New Mexico	44,589	347,411	392,000
14. North Carolina	1,044,522	1,852,478	2,897,000
15. Oklahoma	462,836	1,921,164	2,384,000
16. South Carolina	557,773	1,287,227	1,845,000
17. Tennessee	663,762	1,821,238	2,485,000
18. Texas	1,219,951	4,177,049	5,397,000
19. Virginia	758,120	1,787,880	2,546,000
Totals for S. B. C. in 1926	9,579,124	31,501,494	41,080,618
1935 Totals	11,021,932	33,000,000	44,021,932

## SUNDAY SCHOOL ENROLLMENT AND THE POPULATION

Departments	Age Groups of Population Sunday Schools	Average Enrollment
1. Cradle Roll	9.0%	4.62%
2. Beginners	4.7%	6.61%
3. Primaries	7.61%	9.59%
4. Juniors	8.9%	14.63%
5. Intermediates	8.2%	12.10%
6. Young People	15.0%	13.19%
7. Adult, including Officers and Extension	47.1%	39.26%

WORLD SUNDAY SCHOOL STATISTICS  
(Reported in the Christian Observer)

An interesting summary of the Sunday school statistics of the world was presented to the twelfth World's Sunday School Convention, held in Oslo, Norway, in summer of 1936. The figures show that in the six major geographical groupings, with a population in excess of two billion persons, the Sunday school enrollment is 37,285,519. This is an increase since 1913, when the first statistics were gathered, of more than seven million pupils. Considerably more than half of the total enrollment was in the Sunday schools of North America. It is estimated that in the six continents there are over sixty million Protestant children under fourteen years of age, and that probably one-third the pupils now in the schools are over fourteen years of age. More detailed figures are presented in the following table:

Continent	No. of Sunday Schools	Total Membership	1932-36 Increase Scholars
Africa	31,197	1,669,511	581,721
Asia	34,353	1,886,519	40,199
Australia	12,833	975,985	64,534
Europe	105,915	9,431,236	*13,888
Latin America—			
Central America and Mexico	1,222	82,141	
South America	5,512	309,514	193,566
West Indies, and so forth	3,067	296,830	
North America	175,411	22,633,783	28,447
Totals—1936	369,510	37,285,519	894,579
1932	361,145	36,546,829	
1913	301,057	30,015,037	

—Quarterly Review.

Gubb: "The doctor said that my wife and I needed more recreation, so I've bought myself a set of golf clubs."

Tubb: "And what have you bought your wife?"

Gubb: "A lawn-mower."

**NEURALGIA**  
Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.

**Liquid CAPUDINE**

For Really Fast  
**Headache Relief**  
**Snap Back**  
with **STANBACK**  
FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

**MORE "DATES"**  
for girls who hasten healing of externally caused pimples by relieving irritation with  
**RESINOL**

## GOD'S BANK

Your spiritual balance with the Bank of God is never incorrect—It shrinks according to your earthly sins or it enhances and is measured according to your work on earth among lost men in the cause of Christ.

God conducts no charge accounts, sends out no statements and never institutes suit to collect that which is righteously His. He purchased your account and mine for all time with the blood of Christ, His Divine Cashier.

God conducts no checking account for man's convenience. Your deposit was made adequate and sufficient by Christ, but your name is erased from the ledger when you divide your business with the Bank of Hell.

God conducts a window in the Bank of Heaven over which is inscribed 'No Funds'.

—BR—

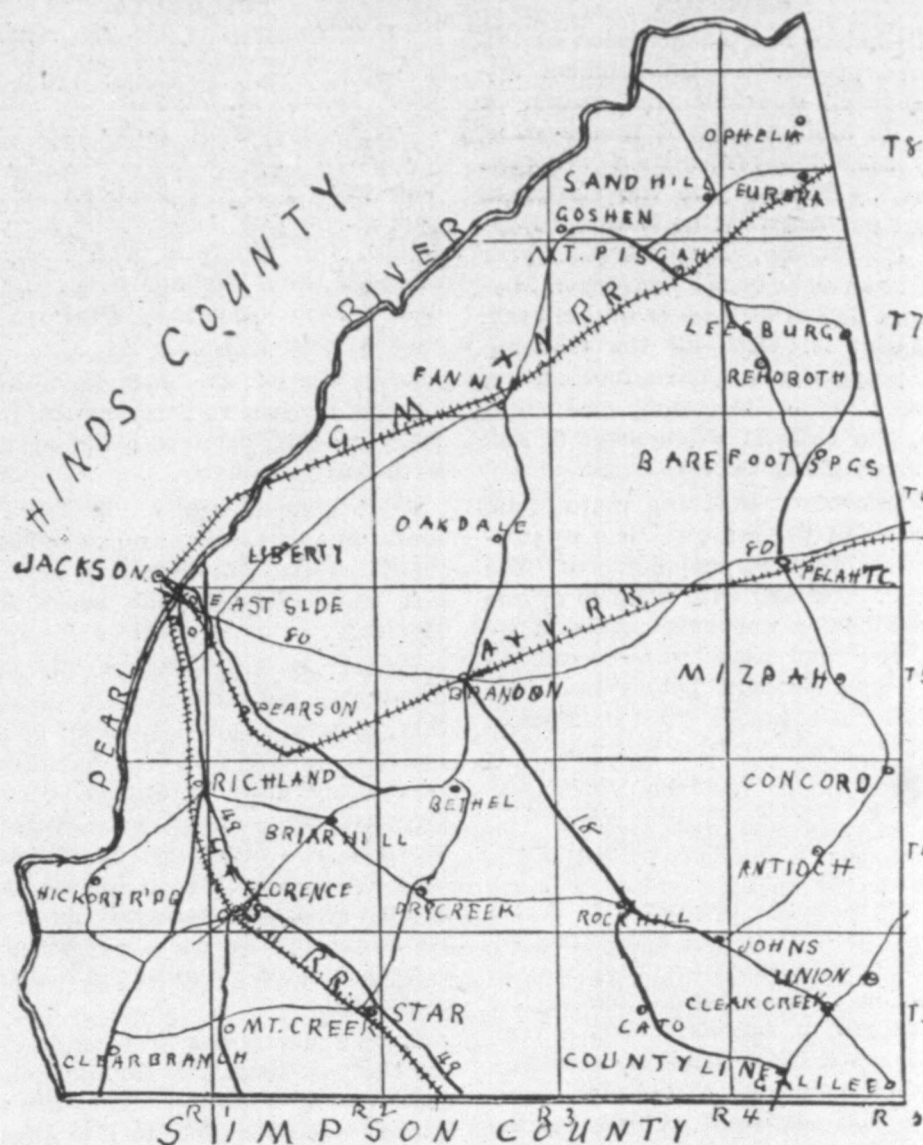
"How did you get all those freckles?"

"I think when I was a baby my mother let my face get wet too much and it rusted."

—BR—

Why use the words of a song at all, if they are not to be understood by the listeners?—EX.

## ASSOCIATION MAPS



The back cover of most association minutes is blank. This space might profitably be used in presenting a map of the association. The churches would be located, showing distances and roads leading to and from them.

Unchurched communities might be designated giving distances from surrounding churches.

Other valuable facts, as a summary of the work done by the churches might be listed in accompanying print.

Rankin County Association, J. W. Steen, Clerk, has started in this direction as shown by the map below.

## TEN YEARS' PROGRESS OF SOUTHERN BAPTISTS—1930-1940

Items	1930	1940	Ten Years' Gains
Population	41,904,436	45,798,508	3,894,072 (9.3%)
Churches	24,010	25,018	1,008 (4.1%)
Baptisms Annually	175,631	269,155	93,524 (53.3%)
Church Members	3,770,645	4,949,174	1,178,529 (31.2%)
Sunday School Enrollment	2,776,665	3,523,853	747,188 (26.9%)
B. T. U. Enrollment	501,405	815,528	314,123 (62.6%)
W. M. U. Membership	531,394	747,845	216,451 (40.7%)
Value of Church Property	\$213,327,008	\$214,727,695	\$139,687 (0.7%)
Gifts to Missions	\$ 7,641,330	\$ 6,267,263	Loss \$1,374,067 (18.0%)
Total Contributions	\$ 39,337,149	\$ 37,136,531	Loss \$2,200,618 (5.6%)
Baptists in United States	9,236,293	10,894,826	1,658,533 (18%)

## SOUTHERN BAPTIST INDEBTEDNESS

Foreign Mission Board	\$ 227,000
Home Mission Board	850,000
Sunday School Board	None
Relief and Annuity Board	None
Southern Baptist Seminary	370,000
Southwestern Baptist Seminary	401,993
Baptist Bible Institute	160,000
American Baptist Theological Seminary	1,900
Southern Baptist Hospital	294,000
Executive Committee	487,000
Total, February 1, 1941	\$2,789,993

## TEN YEARS' GROWTH OF SOUTHERN BAPTISTS—1926-1936

Note: Here are the correct official statistics which the Bureau of the Census mangled in its report covering the year 1936.—E. P. Alldredge.

1. Churches	24,671	24,774	Loss	103
2. Ordained Ministers	21,881	17,688	Gain	4,193
3. Church Members	4,482,315	3,616,964	Gain	865,351
4. Sunday Schools	22,704	21,147	Gain	1,557
5. Sunday School Enrollment	3,173,356	2,683,331	Gain	490,025
6. B. T. U. Organizations	33,707	19,773	Gain	13,934
7. B. T. U. Enrollment	693,186	498,386	Gain	194,800
8. W. M. U. Organizations	34,228	23,908	Gain	10,320
9. W. M. U. Membership	595,852	440,009	Gain	155,843
10. W. M. U. Contributions	\$ 2,165,786	\$ 2,900,994	Loss	\$ 735,208
11. Church Houses	22,553	20,968	Gain	1,585
12. Pastors' Homes	3,705	3,199	Gain	506
13. Value of Church Property	\$203,469,481	\$183,830,836	Gain	\$19,638,645
14. Gifts to Local Work	\$ 24,201,802	\$ 31,694,418	Loss	\$ 7,492,616
15. Gifts to Missions & Benevolences	4,986,885	\$ 8,161,411	Loss	\$ 3,174,526
16. Total Gifts, All Purposes	\$ 29,188,687	\$ 39,855,829	Loss	\$10,667,142

—QUARTERLY REVIEW.

### THE MASTER'S METHOD WITH THE MULTITUDE Evangelist Hyman Appleman, Seminary Hill, Texas

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He until His disciples, the harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matthew 9:35-38.

For almost nineteen hundred years, these words have been in the Bible. They were spoken by the Blessed Redeemer even before that. They are just as true, terribly true, heart-breakingly true today as they ever have been. The harvest is crushingly plenteous but the labourers are few. Seventy-three out of every hundred adults in the United States make no pretense at any religion, lay claims to no church membership. Add to this frightful total the number of those in our churches who are not saved, and it would not be an exaggeration to say that eighty to eighty-five adults in so called Christian America are lost. What a multitude! Out of every three juniors who die and are buried, two have gone out into eternity without Christ. What a multitude!

The harvesters are few. Five million Southern Baptists baptized 250,000 souls, many of them already Christians coming out of other churches and denominations. The Southern Baptists are by far the most evangelistic body in all Christendom. How dark must be the story of the great Protestant bodies. There are thousands of Southern Baptist churches who baptize less than ten souls a year—some of them do not baptize a single soul. Deacons, teachers, other office holders, church members, vast majorities of them, never draw a deep breath, never move a hair, never exert the least effort to win a soul for Christ.

There is only one answer to all this—evangelism, revivals, crusades for Christ and souls! Crusades not tirades! Crusades not debates! Crusades, not alibis! Crusades, not programs! Crusades, not conferences! Crusades, not retreats! Crusades, not protracted meetings! Crusades, crusades of tears, of sweat, of blood! The challenge is great. Great courage and consecration are necessary. Sacrifices of all that we are and have are essential. Cross bearing self surrender and self-denial alone will win the day. Christ is our example. Where His blood stained steps lead, we must follow. But how? Hear the words of the Book: "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:45-49.

#### The Master's Means

Personal Soul Winning. Here is the personal approach, the hand to hand contact and conflict, the individual, every child of God a harvester plan. Every Christian everywhere constrained by love, compelled by need seeking to save the souls of men. No program can improve on this. It is the first and last, the Alpha and the Omega of evangelism. One's mind staggers at the thought of the myriads who would be swept into the kingdom if the Southern Baptists were to undertake soul winning as a definite personal responsibility. This is the sine qua non of evangelism.

Individual Church Revival. The time honored custom of every church conducting its own campaign once or twice a year has been blessed of God too manifestly to be supplanted. More and more of our churches should conduct more and more such revivals. Under the leadership of the pastor, or of an invited evangelist, engaging all the organizations of the church, putting every other program and activity aside for this one united spearhead attack against sin and Satan, let each church carry on for Christ and souls.

Simultaneous campaigns have also found their

place in the means of the Master. The history of Dr. Roland Q. Leavelle's masterful leadership in this field for the past few years has been a revelation of great victories, of great power, of great results.

Cooperative campaigns are the burden of the heart of this humble preacher. In his Seminary days, again and again, Dr. Scarborough had held up the lives of Wesley, Moody, Finney, Billy Sunday, before the charmed minds and humbled, burning hearts of his evangelism classes. A careful study of the careers of these men reveals the fact that rarely did they serve with just one church. Groups of Christians, of many churches, staged these mighty campaigns. Baptists cooperate in all else. Let them cooperate in this also. No great city-wide, nation-reaching, world-moving revival has ever started in a church or a denomination. Let the Baptist churches be different. They are different in so many other wonderful ways. Let them set the pace in this also.

Once every three or four years, in every city in our great territory, let groups of churches come together for a three or four weeks intensive besieging of the entire city for Christ. Let the purpose be primarily, fundamentally to win the multitudes for the Master. God honors big faith, big efforts. He will honor and bless this also. Such an engagement would draw the attention, the hearts, and would result in the salvation of the multitudes who are totally outside our Sunday Schools and church families.

#### The Master's Message

It is a three-fold revelation, a three-fold invitation, a three-fold compulsion. There is the awfulness of sin. It has been of late theorized, vaporized, minimized, etherized, propagandized, apologized. It is still present, bleak, black, blighting, binding, blinding, corroding, corrupting, contaminating. Its power is still universally prevalent, degrading, defying, defiling, destroying.

It is still wrecking lives, sundering homes, besmirching characters, enslaving souls. Its penalty has never been repealed. The wages of sin is still death. The fires of hell have never been banked. Civilization, culture, achievement, advancement, education, modernism, these never have, do not now, never shall save a single sinful soul from the torments of an eternal hell. Preach the Master's Message on Sin.

There is the bloodstained Cross of Calvary. There is the finished atonement of the mighty Son of God. There is the blood that cleanses from all sin. Preach, the blood! Teach the blood! Sing the blood! Write the blood! Witness the blood! But do not stop there. Go on! Go on! There is the open tomb, the mighty truth of the resurrection. He was raised for our Justification. We worship a living, victorious, crowned, all powerful Christ. Preach Jesus! Preach the beauty of His holiness, the matchless devotion of His atoning death, the superlative victory of His miraculous resurrection.

Preach the Master's Message. "And I, if I be lifted up from the earth, will draw all men unto me."

Preach the doom of sin! Preach deliverance by the atoning, resurrected Christ! Preach baptism, church membership, the giving of a tithe, the serving of the Lord, the regularity of prayer and Bible study, the winning of the lost, in short, the rounded out Christian life. Warn against worldliness, idleness, prayerlessness, inattentiveness, disobedience. Preach the consecrated Christian life.

#### The Master's Method

He was the ideal Christian, the ideal witness bearer, the ideal preacher, the ideal evangelist, the ideal soul-winner. Study this method. Observe His procedure. Follow His plan.

He tarried and bids us tarry for the power from on high. We need, desperately, definitely need the Holy Spirit. He comes upon a prepared people in answer to prayer. Hours spent in tarrying before the throne of Grace for the fire of heaven is time invested in the choicest way, an investment that will pay the greatest dividends. There is no exercise that brings us into closer touch with the Master's great heart, great hopes, great help, than this tarrying for God's presence in our lives.

We Christian leaders must ourselves spend hours in the secret places of our devotional closets. We must call our people, passionately, pleadingly, persistently, call our people to Pre-Pentecostal Pray-

### FRANK BELVIN

A Choctaw Indian Commissioned a Home  
Missionary—He was ordained at Bacon College

I have always had ambitions for my people, but I must confess that until I became a Christian they were selfish ambitions. As a child, I hoped that some day I would be able to repay the white man, in kind, for all the miseries that had been heaped upon my people since the coming of the white fathers to the shores of the land called America.

But, thanks be to God and to missions, I became a Christian, and then those selfish ambitions of childhood faded into oblivion and were replaced by loftier ideals, by a clearer conception of him who saved me, and by a desire to make him known to men.

My primary aim is to preach the Gospel of Jesus Christ as revealed to me in the Old and New Testaments, and to make fruitful disciples to the faith of our Living Lord. And I hope that this gospel will be felt in every phase of every life that hears; that it can be seen in renewed lives, renewed hopes, happier homes, better farms, better social conditions, and in all things that go to make well-rounded Christian living. I desire the prayers of the Christians people everywhere that this may be accomplished.

er Periods. Every activity of the church, especially its evangelistic endeavors, must be saturated in this vast ocean of prayer. Tarry for power.

We must know the Word of God, for, even as in the days of yore, our understanding must be opened that we might understand the scriptures. The eternal verities of God's Word, its fundamental unchangeable, sin condemning, salvation offering, life changing, zeal inspiring truths must burn in our souls, throb in our hearts, ring in our minds. Dr. Walter Wilson said in an evangelistic conference in Minneapolis that the southerners do not know and use their Bibles like good Christians among the northerners. How true is that? God forbid that any of it should be so. Dr. David Gardner in a Florida Evangelistic Conference said that the Bible is not read enough from the pulpit. That is true, tragically true. Brethren let us who are entrusted with the teaching and preaching of God's Holy Word eat it abundantly ourselves, then cut and serve great slices of it to our people. Know the Word.

We are to go, not only tarry, not only know, but go, go weeping, go sowing, go reaping. This is the lost note in Christianity. The difference between Apostolic and modern church members is not in clean living. Most of our people live right. It is not in basic believing. Most of our people are fundamental. It is not in giving. Our churches are not poor. It is in going, just going. Going Christians are the need of the hour, the very definite need.

There is no better way to enlist our people in a Crusade of going after the lost than by a warm, spiritual, scriptural revival. With the concert of prayer going on in the church, with services twice daily, with evangelistic and soul winning preaching pressed upon all minds, with souls saved, with hearts moved and tears shed multitudes of otherwise seemingly uninterested and unconcerned church members will fall into the line of attack, will give themselves to intercession and visitation.

This is the road to victory. Wherever, whenever, in all the past Christian centuries, men and churches have profited by the Master's Means, have proclaimed the Master's Message, have proved the Master's Method, great crowning triumphs have been the result. No generation of Christians faced greater problems, were beset by greater difficulties, yet were offered greater opportunities than are ours today. Are we courageous enough; do we have enough faith to take Christ at His word; the great commission, especially its last promise, at its face value, and go out in the name of the Lord, in the power of the spirit, in individual soul winning, in one church revivals, in simultaneous campaigns, in cooperative city-wide crusades to reap a harvest of souls? God help us, and bless us, and use us. In Jesus' conquering name, Amen.

## YES, THE CO-OPERATIVE PROGRAM IS SCRIPTURAL

C. B. Williams

A Baptist Indian in Oklahoma met Dr. Beagle, missionary of the Home Mission Board, at the station to take him up to the Baptist church to preach. Said the Indian to Dr. Beagle, "You tell us what the Jesus Book says. We want you to stay a whole week and tell us what the Jesus Book says." Our Baptist people everywhere, in country and hamlet, in town and city, want to know what the Jesus Book says about the way they are asked to do their work. Is the Co-operative Program scriptural? Let us see!

### Objectives Scriptural

The objectives or aims of the plan are taken from the scriptural times. These may be classified under five heads.

I. EVANGELISM. The bottom rail of the Co-operative Program is evangelism, or soul-winning. Our secretaries, missionaries, teachers, and pastors all stress the winning of the lost to Christ as our first duty. Is not that scriptural?

1. John the Baptist was a soul-winner. He won the first two disciples to Christ. "On the morrow John was standing and two of his disciples and he looked upon Jesus as He walked, and saith, Behold, the Lamb of God! And the two disciples heard Him speak, and they followed Jesus" (John 1:35-37). These two disciples were Andrew and John, who later became apostles.

2. Andrew, one of these, at once went home after his brother Simon. "He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus" (John 4:7-42).

3. Jesus Himself was a great soul-winner. He won the woman at the well of Sychar (John 4:7-4); the paralytic (Mark 2:5); the insane man with a legion of demons in him (Mark 5:19); Levi-Matthew (Mark 2:14); Zaccheus (Luke 19:2-9); and scores of others.

4. Jesus calls us to be soul winners. "Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17). This is His service-call to Andrew and Peter.

II. MISSIONS. The second rail in the Co-operative Program is Missions. Soul winning is the bottom rail of missions. We may stay at home and win souls, and that is evangelism; but when we go and win souls, that is missions. For convenience our Co-operative Program has state, home, and foreign missions. Is this program scriptural? Let us see:

1. State missions is illustrated in Luke 10:1-3: "Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place whither He Himself was about to come. (And He said unto them, The harvest indeed is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.)" Jesus was in the state of Perea across the Jordan and these seventy missionaries were sent out as state missionaries. See also Acts 1:8, "Ye shall be my witnesses in all Judea," (another state).

2. Home missions is illustrated in Acts 8, where Philip goes to another state, Samaria, and preaches the gospel; and also meets a foreigner, the Ethiopian chamberlain, and preaches the gospel to him and baptizes him, sending him on down to his own country as a foreign missionary.

3. For foreign missions we have abundant scriptural proof: "Go, make disciples of all the nations" (Matt. 28:19, 20), etc.; "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); "Repentance and remission of sins should be preached in His name unto all the nations" (Luke 24:27); "Ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1:8); "There were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus" Acts 11:20. Thus the great church at Antioch was organized and became another center of foreign missions.

III. TEACHING. The third rail in the Co-operative Program fence is teaching. We try to teach our church members and their children in

the Sunday school, the Baptist Training Union, our Baptist colleges, seminaries, and missionary training schools. We have nearly thirty colleges, four Baptist seminaries, and two missionary training schools. Are we following the Scriptures in this teaching program? Let us see:

1. Jesus was the Great Teacher. Forty-five times in the Gospels He is called Teacher, many times The Teacher. See John 3:2; Matt. 5:2; 7:29; 9:35; 11:1; 13:54, etc. He says, "Follow me." We are trying to do in our teaching program.

2. The Twelve and Paul used teaching as one of their principal methods of winning people to Christ. See Acts 42, 18; 5:21, 25, 28, 42; 11:26; 15:35; 18:11, 25; 20:20, 28:31.

3. Teaching is to follow evangelism and missions. "Go . . . make disciples . . . baptizing them . . . teaching them to observe all things whatsoever I commanded you" (Matt. 28:19, 20). Are not these Scriptures convincing? The churches are commanded to teach (Matt. 28:20). We are commanded to study that we may know how to handle the word (2 Tim. 2:15). God once winked at ignorance but it is no longer so, and He now commands men to repent (Acts 17:30). Repent of what? Of their ignorance about him and truth. Surely none can know His word and claim that there is no Scripture for our teaching ministry!

IV. HEALING. Through the Co-operative Program we now operate a Baptist hospital in nearly every state of our Southern Baptist Convention, and the Southern Baptist hospital in New Orleans. We are caring for and healing many thousands each year in these eleemosynary institutions. Have we any Scripture for a healing program? Let us take a look:

1. Jesus was the greatest healer the world has ever seen. He cured people with diseases now incurable by all the discoveries medical science has made—paralysis, rheumatism, extreme forms of insanity, and scores of moderate forms of disease—fevers, nerve troubles, etc. He also cured deafness, blindness, even congenital blindness (John 9:1f). He raised Jairus' daughter who had just died (Mark 5:41, 42), a young man on the way to the cemetery (Luke 7:12-15), and Lazarus after he had been dead and buried four days (John 11:39-44). See Matt. 8 and Mark 2 for extended healing programs by Jesus.

2. Peter and John cured the crippled beggar at the Beautiful gate (Acts 3:1-10). Peter cured Aeneas at Lydda and raised to life again Dorcas at Joppa (Acts 9:33-41).

3. Paul healed the congenital cripple at Lystra (Acts 14:8-10); cured the sick at Ephesus (Acts 19:11, 12), and "The rest of the diseased people" on the island of Malta, as well as the father of the chief man, Publius, sick with "fever and dysentery" (Acts 28:8, 9). Paul also raised to life again Eutychus who fell dead one night from an upper window (Acts 20:9, 10).

V. HELPING THE HELPLESS. Through the Co-operative Program we maintain orphanages in all our states. In connection with our Relief and Annunity Board we are caring for needy ministers, and their widows and orphans. In a private way hundreds of other widows are cared for by our churches. Is this phase of our work scriptural? "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27). So those who back the Co-operative Program have "pure religion" of the New Testament type.

### Scriptural In Its Agencies Used

Our Co-operative Program is carried on by six principal agencies: Churches, pastors, associations or conventions, boards or standing committees, secretaries, and missionaries.

I. CHURCHES. There are about 24,500 Baptist churches in the South, the most of which are in some sense serving through the Co-operative Program. Just as we have these churches through which our evangelistic, missionary, educational, healing, and charity work is being carried on; so in the New Testament times it was through the churches at Jerusalem, Antioch, in Galatia, Macedonia (Philippi, Thessalonica), Corinth, Ephesus, Rome, and others that the program of Christ was carried out in the first century (Acts 8:4, 5; 14, 26; 9:32; 11:19-21; 13:1-4; Rom. 15:23; 1 Cor. 16:1

(churches of Galatia); 2 Cor. 8:1, 2; Gal 1:2; Eph. 2:21; and 2 Thess. 1:1; Rev. 2 and 3).

Churches found the plan of co-operation in the Scriptures and adopted it for their local use. Messengers from these churches made up the state associations that adopted the co-operative plan of working together. It is false to claim that the program was handed down to the churches by secretaries; churches through their messengers handed it to the secretaries!

### II. PASTORS OR BISHOPS OR SHEPHERDS.

Christian history tells us that James, half brother of Jesus, became pastor of the church in Jerusalem just before the middle of the first century. Paul tells us how pastors were elected (by raising the hand *cheirotonea*), in the churches planted by him and Barnabas on the first missionary tour (Acts 14:23). He also tells Titus (Titus 1:5-9) and Timothy (1 Tim. 3:1-7) that the churches of Crete and Asia must be manned by pure, consecrated, and competent pastors or bishops. He knew that the pastors, then as now, are the key men, to lead the churches so that Christ's program may be put over.

III. ASSOCIATIONS OR CONVENTIONS. The smaller bodies of messengers from churches are called associations. The term "convention," except in Kentucky, Illinois, Maryland, Missouri and Virginia, applies to the state bodies, and also to the body of messengers from the whole southland (including Southern Illinois). Is there a scriptural warrant for such bodies? The first association or convention was held in Jerusalem in New Testament times. It was the convention (gathering of messengers) to settle the problem of circumcision and determine how the missionary program among Jews and Gentiles was to be carried out. Paul, Barnabas, and Titus were messengers from the church at Antioch. "I went up again to Jerusalem with Barnabas, taking Titus also with me" (Gal. 2:1). James, pastor of the church, Peter, and John were the messengers representing the church at Jerusalem (Gal. 2:9). Only two churches had messengers at this convention; but 200 years ago many of our Baptist associations and conventions had only a very few churches represented in them.

### IV. BOARDS, OR STANDING COMMITTEES.

The Co-operative Program is carried on through standing committees, sometimes called boards. Is it scriptural to have these boards or standing committees to administer the finances of our colossal missionary, educational, and eleemosynary program? Yes, we can find the first rudimentary board, or finance committee, right here in our New Testament. In 2 Cor. 8:16 we find "Titus" as the first member (chairman) of this New Testament board. In 2 Cor. 8:18, 19, the second member of it is "the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace" (the vast fund being collected from all the churches for suffering Christians in Judea and to cement the Jewish and Gentile wings of Christianity), "which is ministered by us to the glory of the Lord." Here is mentioned the third member of the financial board: "Our brother, whom we have many times proved earnest in many things" (2 Cor. 8:22). In the next verse (23) he calls these three members of this committee "the messengers of the churches, the glory of Christ." Verses 20 and 21 give us Paul's motive for thus handling the Lord's "bounty" or fund, "avoiding this, that any man should blame us regarding this bounty. . . for we take thought for things honorable." The great Apostle thought this method of handling large sums of money for the kingdom was the safest and most "honorable." Is it not so today? By and far it has proved to be so.

V. EXECUTIVES SECRETARIES. In New Testament times we find the Twelve and later Barnabas and Paul also called apostles (Acts 14:14). But the apostolic age closed with the first century. In the New Testament, Peter is the Secretary for mission among the Jews while Paul held the same position for missions among the Gentiles. "James and Cephas (Peter) and John . . . gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision (Jews)" (Gal. 2:9). This was the agreement made at the first great

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**YES, THE CO-OPERATIVE PROGRAM**

(Continued from Page Twenty-Two)

Association or Convention, held at Jerusalem. Paul and Barnabas were to direct the mission work among the nations, Peter and John, among the Jews.

After Peter's death John succeeded him, and after Paul's death Timothy became secretary, or superintendent of missions, in Ephesus, directing the program for the state of Asia. After Timothy's death John assumed the leadership in Asia. He was so strong a defender of the true gospel that he was banished by the Imperial Government of Rome to the island of Patmos (Rev. 1:9). John was the secretary, or promoter, of the Christian mission program; he was the magnetic leader and so was exiled.

**VI. MISSIONARIES.** The Co-operative Program works through missionaries in the state and out to the nations. We have hundreds in our state fields, scores for the Home Board among the Indians, Jews, Mexicans, and other foreigners in the homeland, and hundreds on the foreign fields in China, Japan, Italy, Palestine, Brazil, Chile, Argentina, Africa, etc. Is this scriptural? See Luke 10:1-3; Acts 1:8; 8:1-40; Matt. 28:19, 20; Acts 13-28. Especially see Acts 13:8: "Then, when they (certain leaders in Antioch, not the whole church) had fasted and prayed, and laid their hands on them, they (the leaders) sent them away." But notice, these leaders were led by the Holy Spirit who said to them (verse 2), "Separate me Barnabas and Saul for the work whereunto I have called them." In this case the prophets and teachers sent forth the two apostles, Barnabas and Paul.

**Scriptural****In Its Principles of Administration**

**I. NO HUMAN MAGNATES** or dictators to manage it. In John 3 we see Diotrophes "who leaveth the preeminence among them . . . prating against us with wicked words." Men like him were "prating against" John who was humbly leading as superintendent of the mission work in Asia (state). Diotrophes was against the missionaries sent out by John (verse 10).

**II. LEADERS** (Secretaries) led by the Holy Spirit and chosen by the churches administer the affairs of the Co-operative Program. Peter and John were the superintendents of the work among the Jews; Paul and Barnabas, of the work among the Gentiles (Gal. 29). Notice—this arrangement was decided on under the leadership of the Holy Spirit at that first convention held in Jerusalem. Just like it is our method today!

**III. FRATERNAL CO-OPERATION** among the churches and workers is the basic principle of operation. This is the New Testament principle. That was the principle decided on at that first New Testament convention. "James and Cephas and John . . . gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision (Jews)" (Gal. 2:9). These leaders, led by the Spirit, co-operated in the spirit of fraternal fellowship. So do our churches, pastors, missionaries, secretaries. "For we are God's fellow-workers" (Amer. Rev. best trans.) (1 Cor. 3:9).

**IV. SYSTEMATIC CONTRIBUTIONS** from the churches to support the program. The Co-operative Program seeks through the every-member canvass each year, led by the churches and pastors, to provide the funds for promoting evangelism, missions, schools, orphanages, and hospitals. Is this scriptural? "Bring ye the whole tithe into the store-house, . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "Upon the first day of the week (our Sunday) let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:2).

**CONCLUSION:** Now, fellow-Baptists everywhere in the Southland, in country and hamlet, in town and city; since this Co-operative Program is scriptural in its objectives, agencies, and principles of administration; ought we not, one and all, to back it with our prayers and money? Everything we are commanded by our Lord to do is included in this plan of working together. It distributes to

**SUMMARY OF SOUTHERN BAPTISTS, 1940**

Twenty-first Annual Report of E. P. Alldredge, Secretary, Department of Survey, Statistics, and Information, Sunday School Board, Nashville, Tennessee

**A Year of Large and Encouraging Gains**

The gains made by Southern Baptists during 1940 were not so unusual and extraordinary as those of the two preceding years, but nevertheless they were large and substantial and encouraging.

**Number of Churches.** The number of churches, (local congregations) for example, increased from 25,013 in 1939 to 25,259, in 1940, a net gain of 241 for the year—in comparison with a gain of 174 for the two preceding years.

**Ordained Ministers.** The number of ordained ministers likewise showed an unusual gain, increasing from 22,493 to 23,040, representing a net gain of 547 for the year. We are reasonably certain, however, that this number will be reduced to something less than 400 for the year when we secure the full list of deaths, transfers, duplications and other changes which occur each year. Since there are, upon the average, more than 1,000 changes among Southern Baptist ministers every year, and since no minister is required to give notice of any change he may make, it is often months before we come upon the facts in such cases.

**Baptisms During 1940.** The very high tide of evangelism which has held sway in Southern Baptist churches during the past two years, came back down to normal in 1940. As a result there were only 245,500 baptisms on profession of faith last year, as compared with the all-time record of 269,155 baptisms in 1939, and the great record of 268,144 baptisms in 1938. It is true that Southern Baptists are still having 40,000 more baptisms a year than they had in 1937; and that they are baptizing more persons on profession of faith than any three other denominations in the South, yet it is distinctly painful to note that the 5,104,327 Southern Baptists won to Christ and baptized into the churches 23,655 fewer persons in 1940 than the 4,949,174 Southern Baptists won to Christ and baptized in 1939.

**Church Members.** As already noted, the membership of the 25,259 Southern-Baptist churches reached the all-time high mark of 5,104,327 in 1940. It should be noted also that this represents a net increase in church membership amounting to 155,153 during the year of 1940—and this too in spite of the fact that many of the large Southern Baptist churches removed from their church rolls thousands of "inactive" and "unlocated" persons heretofore counted as members. But it is especially interesting to note in this connection that Southern Baptists alone now number more than a million more church members than all the Baptist churches in the world had in 1891, when the Southern Baptist Convention held its first meeting in Birmingham, Alabama—the total Baptist church membership in the whole world fifty years ago, when Southern Baptists first met in Birmingham and launched the Sunday School Board, was only 4,049,984, as compared to 5,104,327 Southern Baptist church members in 1940, and a Baptist church membership in the world of more than 12,500,000.

**Number of Sunday Schools.** With the exception of the year 1937, when there was a net gain of 607 new Sunday Schools, the year 1940 witnessed the largest growth in the number of new Sunday Schools experienced by Southern Baptists during the last twenty years. That is to say, in 1940 there was a net increase of 468 new Sunday Schools among Southern Baptists, the totals increasing from 23,754 to 24,222 during the past year. The average yearly net gain in the number of Sunday Schools during the past twenty

years has been 334, as compared of 468 net gain in 1940 and 607 net gain in 1937.

each cause or agency according to its importance and its relative needs. It gives every Baptist and every church a chance to have some part every month in the whole program of our Master. Safe, sane, scriptural and economical, it has already brought greater good to our Baptist cause than any other plan ever used. Surely we should work together through

ty years has been 334, as compared of 468 net gain in 1940 and 607 net gain in 1937.

**Sunday School Enrollment.** Recently we have come upon the official statistics of Southern Baptist Sunday Schools for some of the early years (1890-1895) for which we have heretofore had no official figures: From this source we have learned that when Southern Baptist met in Birmingham in 1891 to launch the Sunday School Board there were, in fact, only 7,648 Sunday Schools with a total enrollment of 503,633 in all Southern Baptist churches; whereas in 1940 there were 24,222 Sunday Schools with 3,590,374 enrolled. That is to say, for the fifty years following May, 1891, Southern Baptists have had an average annual increase of more than 331 new Sunday Schools and more than 6,173 new pupils added to these Sunday Schools. In 1940, however, Southern Baptists did not reach the record gains in Sunday School enrollment which they have made in some recent years. On the contrary, the statistics very conclusively show that, while great increases were made in the rural Sunday Schools, both in the number of new Sunday Schools and new pupils enrolled, there was a distinct slowing down of enlistment and enlargement work in the larger urban Sunday Schools. So that, while Southern Baptists are able to report a net gain of 468 new Sunday Schools, they can only report a net gain of Sunday enrollment amounting to 66,251 for the year 1940.

**Training Union Work.** The gains in Training Union work were not so colossal and overwhelming in 1940 as was the case in 1939. Nevertheless, both in the number of Unions and in the enrolled membership, the Training Union work of Southern Baptists made splendid advances, the net gains in new Unions and Story Hours being 2,114 during 1940, while the net gain in enrolled membership was 44,898 for the year. That is to say, the number of Unions and Story Hours increased from 49,389 in 1939 to 51,503 in 1940; whereas the enrolled membership of these organizations increased from 874,791 in 1939, to 919,689 in 1940. In the output of Training Union literature, in Study Course awards made, as well as in the improvement of departmental organization and internal development, 1940 was perhaps the best year in the history of Training Union work.

**Woman's Missionary Union.** Following the pattern of the Training Union work, the gains in the number of the W. M. U. organizations and the membership of these organizations were not so large and outstanding as in the two preceding years of 1938 and 1939. The W. M. U. organizations, for example, increased from 39,720 to 40,614, showing a net gain of 894 organizations in 1940; while the membership of the W. M. U. organizations increased from 747,845 in 1939, to 758,151 in 1940, representing a net gain of 10,306 members during the year. In the matter of the contributions of the members of the W. M. U. organizations to the great missionary and benevolent causes of the Convention, however, 1940 was one of the best years in W. M. U. history—these contributions increasing from \$2,556,443 in 1939, to \$2,793,310 in 1940, and showing a net gain of \$236,867 during the year.

**Church Houses and Property.** The gains in church property during 1940 were the greatest gains along this line experienced by Southern Baptists since the first of 1930, when the long depression began and all building plans were suddenly halted. The record of the past five years will illustrate our meaning:

In 1936, there was a gain of 227 new church houses, 92 pastors' homes and \$1,367,567 added to the value of all church property.

In 1937, there was a gain of 186 new church houses, 67 pastors' homes, and \$3,198,932 added to the value of all church property.

In 1938, there was a gain of 85 new church houses, 96 pastors' homes, and \$3,778,425 added to the value of all church property.

In 1939, there was a gain of 184 new church houses, 146 pastors' homes, and \$4,277,857 added to all church property.

Whereas in 1940, there was a gain of 299 new church houses, 156 pastors' homes, and \$7,249,784 added to the value of all church property. Much

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### SUMMARY OF SOUTHERN BAPTISTS, 1940

(Continued from Page Twenty-Three)

of this gain in the value of church property came as a result of remodeling, repairing, and enlarging of some 1,200 or more old church houses.

**Contributions of Southern Baptists.** The year 1940 marked another year of splendid gains in the contributions of Southern Baptists, both to the local work of the churches and to the great missionary, educational, and benevolent causes fostered by the denomination. The gifts to the local work of the churches, for example, increased from \$30,869,268 in 1939, to \$33,571,411 in 1940, indicating a net increase for the year of \$2,702,143; whereas the gifts to missions, education, and benevolences increased from \$6,267,263 in 1939, to \$6,787,626 in 1940, showing a gain of \$520,363 for the year.

Placing these two sums together, we find that the total gifts of Southern Baptists for all causes increased from \$37,136,531 in 1939, to \$40,359,038 in 1940, representing a total net gain of \$3,222,507 for the year. That is to say, the 5,104,327 Southern Baptists in 1940 gave to the various causes which they foster almost the same amount which the 3,705,876 Southern Baptists gave in 1928 to same amount which the 3,705,876 Southern Baptists gave in 1928 to same causes. But the \$40,409,955 which Southern Baptists gave in 1928 represented \$10.90 per church member; whereas the \$40,359,038 which Southern Baptists gave in 1940 represented only \$7.91 per church member. So that Southern Baptists have not yet reached their own predepression level of giving to the Lord's cause.

#### Summary of Southern Baptist Gains in 1940

Items	1939	1940	Gains and Losses
Churches	25,018	25,259	241
Ordained Ministers	22,493	23,040	547
Baptisms	269,155	245,500	Loss 23,655
Church Members	4,949,174	5,104,327	155,153
Sunday Schools	23,754	24,222	468
Enrollment in Sunday-Schools	3,523,853	3,590,374	66,521
B. T. U.—Organizations	49,389	51,503	2,114
B. T. U.—Enrollment	874,791	919,689	44,898
W. M. U.—Organizations	39,720	40,614	894
W. M. U.—Membership	747,845	758,151	10,306
W. M. U.—Contributions	\$ 556,443	\$ 2,793,310	\$ 236,867
Church Houses	23,008	23,307	299
Pastors Homes	4,014	4,170	156
Value of all Church-Property	\$214,724,695	\$221,974,479	\$7,249,784
Gifts to Local-Work	\$ 30,869,268	\$ 33,571,411	\$ 2,702,143
Gifts to Missions and-Benevolences	\$ 6,267,263	\$ 6,787,626	\$ 520,363
Total Gifts all-Purposes	\$ 37,136,531	\$ 40,359,038	\$ 3,222,507
Orphanages	18	18	None
Orphanage-Property	\$ 6,670,075	\$ 6,808,361	\$ 138,286
Children Cared-for	4,328	4,330	2

#### Foreign Mission Forces in 1940

Churches	2,023
Baptisms	18,542
Church Members	251,734
Contributions by Natives	\$ 379,896
Missionaries	446
Schools and College (all grades)	455
Total Students	35,291
Physicians (Foreign and Natives)	20
Nurses (Foreign and Native)	101
Hospital Buildings	37
Hospital Beds	798
In-Patients	9,093
Out-Patients	119,634
Total Patients Treated	136,994
Total Receipts of the Board	\$1,474,413.74
Paid on Interest	\$ 10,223.52
Paid on Indebtedness	\$ 33,500.00
Indebtedness on the Board	\$ 214,000.00

#### Home Mission Board's New Record

##### The Vast Organized Forces of the Home Mission Board

There are ten major divisions of the Home Board's far-reaching services, as follows:

1. Missions in the Homeland, with Ten Departments:

- (1) Spanish-speaking work in three sections.
- (2) French mission work.
- (3) Italian work in five centers.
- (4) Chinese work in three or four centers.
- (5) Mountain mission work.
- (6) Social settlements at Dyess, Ark., and Pickwick Dam in Tennessee.

- (7) Work among the deaf mutes.
- (8) Work among the Indians in six states.
- (9) Rescue missions in many cities.
- (10) Chapels and Homes for the missionaries.
2. Missions in Subar, Covering Four Provinces, with many regular and many special features.
3. A Large Department of Missionary Education, comprising four main departments as follows:

- (1) Church schools of missions.
- (2) Cooperative work with the Negroes.
- (3) Mission study.
- (4) Field work.

4. Home Mission Publicity.
5. Evangelism.
6. Jewish Work.
7. Work in the Military Camps.
9. Finances.
10. Administrative and Promotional Work.

#### Another Year Of Great Financial Gains

Few of our people realize how marvelous has been the financial recovery of the Home Mission Board. We give some encouraging items from the 1940 report:

- (1) Receipts of the Board in 1940 were \$560,168.09, as compared with \$544,289.40 the preceding year.
- (3) The interest on the large indebtedness was paid and \$181,130.41 paid on the principal of this debt.
- (3) The total debt was reduced to \$850,000 and refinanced at a much lower rate of interest, thus saving \$9,000 a year in interest, or \$45,000 if paid by 1945.
- (4) The Annie W. Armstrong offering of the W. M. U. of the South reached the splendid total of \$157,009.28 in 1940.
- (5) The Bottom's Trust yielded an income of \$46,473.51 during the year,—the largest returns yet realized.

#### A Large Aggressive Missionary Force

The Home Mission Board had 391 missionaries in 1940. In addition to the churches served, some 915 mission stations were cared for. Altogether, there were 5,375 professions of faith under Home Board workers, or almost 14 per worker.

The Mexican missions remain the most fruitful and encouraging feature of all Home Mission work, there being one baptism for every 12 members of the Mexican churches, as compared to one baptism to every 17 Cubans, and one baptism to every 18.4 whites in our Southern Baptist churches.

The past year, 1940, has witnessed the largest ingathering of Jewish souls which have been brought to Christ in the past ten years.

#### Progress of Relief and Annuity Board, 1940

1. Assets of the Board—
 

In 1918	\$ 106,428.53
In 1930	3,698,554.74
In 1940	5,149,663.24
2. Income of the Board—
 

In 1939	\$ 715,342.47
In 1940	1,005,024.94
3. Disbursements in 1940—
 

(1) Annuity benefits paid out	\$314,895.00
(2) Relief benefits paid out	100,205.77
(3) Withdrawals and cancellations	38,610.72
(4) Gift annuities	35,355.88
(5) Administrative and promotional expense	\$ 75,394.15
(6) Upkeep and losses on property	29,304.21
Total disbursements	\$593,765.73

#### 4. High Points of Year's Advance—

- (1) Annuity memberships reached 6,680 in 1940—2,342 new contracts issued and only 502 cancelled.
- (2) Annuity dues and contributions in 1940 \$628,910.30, as compared with \$359,757.33 in 1939.
- (3) Income of Board rose from \$715,342.47 to \$1,005,024.94 in 1940.
- (4) Assets of Board increased from \$4,774,475.26, to \$5,149,663.24 in 1940.
- (6) All 18 states in the bounds of the Convention have now adopted the Ministers Retirement plan.
- (7) Investments of the Relief and Annuity

Board earned an average of 4.40 per cent in 1940.

#### 5. Relief Beneficiaries in 1940—

Ministers	598
Widows	674

#### 6. Valuable Property to be Improved—

In 1940 the Relief and Annuity Board bought a well-located and valuable piece of property in Dallas, Texas, which is to be improved by the expenditure of \$190,000, and to be known as the Baptist Building. It will house the Board's offices, also other Baptist interests in Texas.

#### Sunday School Board Comes To Jubilee Year 1891 - 1941

##### A Year of High Achievements

The year 1940 proved to be the best year the Sunday School Board has known:

The receipts of the Board mounted up to \$2,322,329.15—an increase of \$138,586.15 over the preceding year.

The Sunday School work showed a net increase of 468 in the number of Sunday Schools and 66,521 net gain in the enrollment. The Training Union work showed a net increase of 2,114 Unions and 44,898 increase in membership. The Student work had its best year of manifold service to the multiplied thousands of young men and women in the schools and colleges of the South.

The publication work of the Board is a story of unbelievable achievements. Over 325 books are now being published by the Board. Its 5 periodicals have reached a circulation of over 35,000,000 a year. And some 1,450,000 additional free tracts are being published and sent out each year.

The Vacation Bible Schools reached a total of 5,756 with 541,206 enrolled, representing a net gain of 1,407 schools and 119,829 enrolled.

Since October 1, 1934, the Sunday School Study Course awards reached a grand total of 953,672 by April 1, 1941.

The Training Union Study Course awards reached the staggering total of 1,160,858 by the end of 1940.

During the past year, the Board has erected a splendid new building, to be known as the Administration Building, at 127 Ninth Avenue, North, in Nashville. The cost was \$287,000.

#### Missionary Services Increasing Every Year

In the meantime, the missionary services of the Board are increasing and broadening every year. We mention seven special features:

- (1) In 1940, for example, the Board gave away \$26,003.86 worth of Bibles and good books and periodicals.
- (2) It published and sent out gratis over 1,750,000 tracts on evangelism, Baptist doctrine and other topics.
- (3) Out of its surplus earnings the Board appropriated a total of \$520,240.51 to denominational causes in 1940—which was \$12,000 more than the year before.
- (4) To 12 causes wholly outside its own work, the Board donated \$50,074.47 in 1940.
- (5) In addition, the Board gave \$165,027.41 to cooperative work in the several states of the Convention.
- (6) In 21 bookstores over the South, the Board has made an investment of \$234,378.11, and is rendering one of its largest benevolent services.
- (7) The Board is also carrying an investment of \$92,434.31 in Ridgecrest Assembly as a special as a special service for the whole Convention.

#### —Quarterly Review

—BR—

The week of July 13th, I enjoyed the fine fellowship with Bro. A. T. Engell and the people in the church at Money, Miss., in their revival meeting. I was pastor there two years just before going to the Louisville Seminary, and it was a great joy to be with them in their beautiful new church building, modern in every respect, for these days of revival effort. Bro. Allen Webb of Itta Bena conducted the singing in a fine way. There were 43 (forty-three) additions to the church—25 for baptism and 18 by letter. Bro. Engell is dearly loved by the people of the church and community, and is doing a fine work, with great possibilities before him.

J. B. SMITH, Hollandale, Miss.